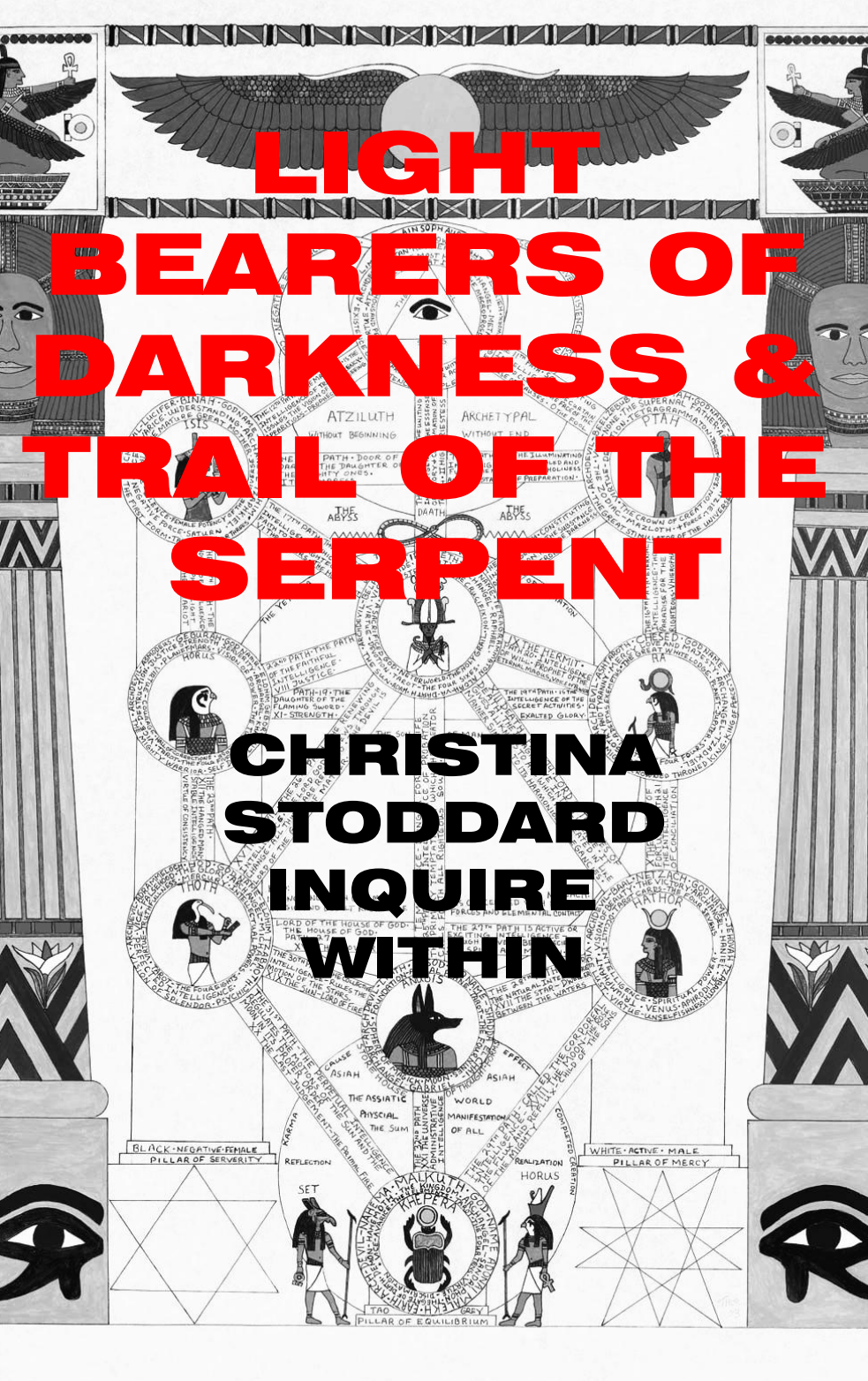




LIGHT

**BEARERS OF
DARKNESS &
TRAIL OF THE
SERPENT**

**CHRISTINA
STODDARD
INQUIRE
WITHIN**

Light-bearers of Darkness

By Inquire Within

For some years a Ruling Chief of the Mother Temple
of the Stella Matutina and R.R.et A.C.

As the three grades of ordinary Masonry included a great number of men opposed, by position and principle, to every project of social subversion, the innovators multiplied the degrees of the mystic ladder to be climbed. They created occult lodges reserved for ardent souls . . . shadowy sanctuaries whose doors were only open to the adept after a long series of proofs calculated to test the progress of his revolutionary education.

LOUIS BLANC—*French Revolution*

In all he did, in all he taught, he kept this aim
in sight:

To get the deeds of darkness done, disguised as
works of light.

He spread his poison, slow and sure, through many
a specious sect,

And made the evil seem the good, bamboozling
God's elect.

The Coming of Lucifer. By X.

First Printed 1930

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CONTENTS

CHAPTER I

The Overshadowing Power	I
-----------------------------------	---

CHAPTER II

Oriented by Jewry ; The Theosophical Society	20
--	----

CHAPTER III

The Anthroposophical Society	59
--	----

CHAPTER IV

The Stella Matutina and the Rosæ-Rubeæ et Aureæ Crucis	82
---	----

CHAPTER V

Aleister Crowley	162
----------------------------	-----

CHAPTER VI

The Panacea Society	176
-------------------------------	-----

CHAPTER VII

American Cults	189
--------------------------	-----

CHAPTER VIII

Conclusion	195
----------------------	-----

Index	205
-----------------	-----

CHAPTER I

THE OVERSHADOWING POWER

THIS book is an attempt to show, by means of actual investigations, of documentary evidence, and personal knowledge of the inner workings, that this present movement for World Revolution leading to World Domination is but an age-long and culminating, fanatical effort on the part of some Overshadowing Power working through many secret illuminised sects.

Whatever his ideas on the Messianic era and the true destiny of man may have been, the following account of mysticism and magic, written from 1823-5 by Hoëné Wronski, might well be an actual picture of world conditions to-day under the influence of similar mystic and secret societies—far more numerous and influential than the public imagine—through which the Invisible Centre is again seeking to direct and dominate the nations and the world.

In his *Traité méthodique de magic Pratique*, Papus, the well-known occultist and cabalist, Dr. Gerard Encausse, writes:

"A learned initiate and encyclopædist, Hoëné Wronski, in a work which is almost unobtainable to-day, *L'Apodictique Messianique*, has given an analysis of magic and its origins, as well as its results, which merits a close study on the part of serious inquirers. We hope therefore to render service to such by reproducing the whole of the section devoted to mysticism and magic."

Briefly, Wronski states that the aim of Mystic Associations is "*Participation in Creation*," and the physical end is "*Direction of the Destinies of the Earth*." This mysticism "consists of the mystic limitation of the absolute reality (universal life-force or energy), forming in general the neutralisation of this negative and positive energy," a form of magnetic polarisation, creat-

ing the etheric link; for this reason these societies cultivate supernatural sentiments and arts such as . . . "*Hermetic Philosophy, Alchemy, the Great Work or Stone of the Philosophers, the Panacea, Magnetic-healing, Regeneration, etc.*, and certain mysteries of physical generation, etc." Being unable to discover scientifically, by reason, the destinies of the earth, they profess to foresee it by a "*Cabalistic interpretation . . . of the traditions of the Holy Scriptures*"; then they seek to direct these destinies by means of special missions given to chosen men in all ranks of society.

Secret Societies.—He says:

"As the supernatural efforts made by the Mystic Association to take part in creation can neither be practised nor discussed publicly . . . and being equally debarred from openly directing the destinies of the earth as Governments would oppose it, this mysterious association can perforce only act through Secret Societies. Thus actually it is in the heart of mysticism that all secret societies, which have existed, and still exist, on our globe, are born, and which, controlled from this mysterious source, have dominated and, notwithstanding Governments, continue to dominate the world. These secret societies, formed when needed, are detached into groups distinct and apparently opposed, professing respectively and in turn the most contrary opinions of the day, so as to direct, apart and with confidence, all parties, political, religious, economic, and literary. They, in order to receive common direction, are again united to an unknown centre, where this powerful source is hidden which seeks thus invisibly to control all earthly sceptres . . . and without doubt all these secret societies are themselves, through the skill of certain of their chiefs, controlled and directed according to the ideas and orders of an Unknown Supreme Committee who governs the world."

Freemasons, Applied or Political.

"Pure or speculative masonry is properly only the great nursery from which all mystic associations choose their high chiefs (*epoptes*). . . . Also the grades of initiation are so arranged that the great part of Freemasons, far from doubting the aim of their affiliation, see in it only an object of mutual pleasure and good-will. Only those who have been tested are admitted into the higher grades, and it is from among the latter that the different branches of applied Freemasonry are formed, whose aim is manifestly to realise, by deeds and according to circumstances, the liberal mystic speculations of Freemasonry.

Thus in our day have been successfully formed the *Nocturnal Chapters of Ruel and Passy*, the Lodge of the *Contrat-social*, the *Philadelphes*, the *Carbonari*, the *Tugend-Bund*, the *Burschaften*, the *Comuneros*, etc." (This does not apply to British Masonry.)

Reciprocal Influences between the Visible and Invisible World. (Etheric Link.) The Illuminati (Illuminism).

"The name Illuminati (not Wissende) . . . appears to have been introduced only about 1775 by the secret society which was founded by Weishaupt, and developed, it is said, by Baron Knigge. But . . . it must have existed from the greatest antiquity. And actually the mystic affiliations under the Pyramids of Egypt, the esoteric sect of Pythagoras, the astrologers or mathematicians of Rome in the time of Domitian, the House of Wisdom of Cairo, the Ismailis or Assassins, Companions of the Old Man of the Mountain, the Templars, the Rose-Croix . . . appear to form but an uninterrupted chain of these superior affiliations . . . under the name of Illuminés."

Also their branches of "*Stricte Observance*, or preparation for Illuminism," including "eclectic Lodges or Egyptian Masonry, such as the Lodges *St. John*, of *Melchisédeck*, the *Souffrants*, *Royal Priests*, *Masters of the Wise*, and the *Chercheurs*." The *Asiatic Brethren*, either with these or the Illuminés.

The Directing Power—the Invisibles or Earthly Beings (Masters working on the Astral).

"Once only have these Invisibles shown themselves to men, that was when, at the terrible Secret Tribunal—seeing that all the powers of earth, ministers, princes, and even sovereigns themselves begged the favour of being admitted to this formidable affiliation—these invisible Chiefs believed that at last they had conquered the earth, and they dared, so to say, to give away the secret by openly showing the way in which they intended to govern the world. . . . These earthly beings do not appear to-day, but it is they who form the Supreme Committee from which emanate the orders which rule all secret societies, and in this Committee the ancient Book of Records ever remains open. . . ." (Here we have the "Supreme and Invisible Hierarchy of Cabalistic Jews.")

Here is the Oath administered to the Illuminati:

"In the name of the son crucified (the Pentagram, the illumined man), swear to break the bonds which still bind you to your

father, mother, brothers, sisters, wife, relatives, friends, mistresses, kings, chiefs, benefactors, and all persons to whomsoever you may have promised faith, obedience, and service. Name and curse the place where you were born, so that you may dwell in another sphere, to which you will attain only after having renounced this pestilential globe, vile refuse of the heavens! From this moment you are free from the so-called oath to country and laws: swear to reveal to the new chief, recognised by you, what you may have seen or done, intercepted, read or heard, learned or surmised, and also seek for and spy out what your eyes cannot discern. Honour and respect the *Aqua Tofana* as a sure, prompt, and necessary means of purging the globe by death of those who seek to vilify the truth and seize it from our hands. Fly from Spain, Naples, and all accursed land; finally fly from the temptation to reveal what you may hear, for the thunder is no prompter than the knife, which awaits you in whatsoever place you may be. Live in the name of the Father, Son, and Holy Spirit. (This is the Trinity of Illuminism—Cabalistic and Gnostic. The Father—the generating fire; the Holy Spirit—the Great Mother Nature, reproducing all things; the Son—the manifestation, the vital fluid, the astral light of Illuminism. It is a perversion of Christian symbolism.)”

The reason for Wronski's exposure of these sects was to show the appalling spread of Illuminism at that time and its diabolical plan of destruction.

Mrs. Nesta Webster, in her *Secret Societies and Subversive Movements*, tells us how about A.D. 872, an Ismaili, Abdullah ibn Maymūn, brought up on the doctrines of Gnostic Dualism, a pure materialist, formed a sect known as the Batinis, whose project was thus described by Dozy in *Spanish Islam*.

“To unite in the form of a vast secret society with many degrees of initiation, free-thinkers . . . and bigots of all sects; to make tools of believers in order to give power to sceptics . . . to build up a party, numerous, compact, and disciplined, which in due time would give the throne, if not to himself, at least to his descendants. . . . The means which he adopted were devised with diabolical cunning. . . . It was . . . not among the Shi-ites that he sought his true supporters, but among the Ghebers, the Manicheans, the pagans of Harran, and the students of Greek philosophy; on the last alone could he rely, to them alone could he gradually unfold the final mystery, and reveal that Imams, religions, and morality were nothing but an imposture and an absurdity . . . but he took care to initiate devout and lowly souls only in the first grades of the sect. His missionaries, who were inculcated with the

idea that their first duty was to conceal their true sentiments and adapt themselves to the views of their auditors. . . . In the presence of the devout they assumed the mask of virtue and piety. With mystics they were mystical, and unfolded the inner meanings of phenomena, or explained allegories and the figurative sense of the allegories themselves. . . . By means such as these the extraordinary result was brought about that a multitude of men of diverse beliefs were all working together for an object known only to a few of them. . . ."

Here we have the system not only of Weishaupt but of all secret subversive societies of to-day, as later we hope to make plain in this book.

Again, in 1090 Hasan Saba, called "the Illuminator," founded the sect of the "Assassins" at Alamut in Persia on the Caspian Sea. He adopted the methods of Maymūn, adding to them wholesale assassinations of those who opposed him. He also used as his groundwork the organisation of the Grand Lodge of Cairo. His was a "system of organised murder on a basis of religious fervour." As von Hammer said, "'Nothing is true and all is allowed' was the ground of their secret doctrine, which, however, being imparted but to few, and concealed under the veil of the most austere religionism and piety, restrained the mind under the yoke of blind obedience." Their secret doctrines were eventually revealed by the leaders themselves. And von Hammer again said: "In the annals of the Assassins is found the chronological enumeration of celebrated men of all nations who have fallen victims of the Ismailis. . . ." And again: "Poison and the dagger prepared the grave which the Order had opened for so many," and so Hasan and his Grand Masters were in turn assassinated by their next-of-kin (Mrs. Webster, *ibid.*).

As will be shown later, the Templars' self-appointed rôle was, "We shall be the equilibrium of the Universe, arbiters and Masters of the World."

In the March issue of the occult "*Revue Internationale des Sociétés Secrètes*," began a French translation of the two most important collections of the original documents relating to the Bavarian Illuminati of Weishaupt—i.e.:

"(1) Einige Originalschriften des Illuminatenordens. Munich, 1786.

"(2) Nachtrag von weitem Originalschriften, welche die Illuminaten-secte . . . betreffen en 2 parties. Munich, 1787."

Speaking of the occultists of Haute Maconnerie of the eighteenth century, the *R.I.S.S.* writes:

"These Illuminés were in fact the secret rampart of the Sect. The Illuminés of France, with Martinez Paschalis, the unknown philosopher, Pernetty, and the whole school, which has left such deep roots in Lyons and its surroundings; the Illuminati of Bavaria, with Weishaupt and his accomplices. It was in these secret Lodges that the French Revolution was conceived and prepared; to-day it is in the Temples of the same Order, cabalistic and satanist, that the World Revolution has germinated and ripened. . . . The plans of yesterday will better assist us to grasp the intention and methods of to-day."

The documents are thus described:

"Some Original Writings of the Order of the Illuminati which were found at the House of Zwach, former Councillor of Government, in the domiciliary visit carried out at Landshut, October 11-12, 1786."

"The present collection has been published by the Supreme order of His Highness the Elector in order to convince the public of this and foreign countries of the undoubted falsity of the reasons given for the ceaseless outcry from the Illuminati against the injustice, violence, and prosecution to which they are subjected in Bavaria, and also at the same time to put them on their guard against this epidemic sect, and against all other such illegal and clandestine societies. For these merely set themselves to deceive credulous people and get money out of them—and in place of spreading truth and morality; as they profess to do, absolutely ruin the latter and suppress or completely falsify the former. If anyone doubts the authenticity of this collection, let them present themselves at the secret archives of this town, where orders have been given to show the originals.—Munich, March 26, 1787."

In one document Zwach speaks of the proposal to form a woman's order, to consist of two classes, each constituting a separate society, each remaining unknown to the other: one class of virtuous women, a means of obtaining money, secret information, and benefits for the real Order; the other of light women, to satisfy the

passions of F.M. so inclined. "Both should be kept in ignorance that they are directed by the men's Order."

Of their camouflaged and supposed aim Spartacus—Weishaupt—writes:

"As in the past, the future aim of the Order remains—to interest man in bringing to perfection his mind and moral character; to develop humane and social sentiments, to oppose wicked designs in the world, to fight against injustice, to help the unfortunate and oppressed, to encourage men of merit who are useful to the Order, and to spread knowledge of the sciences; and they are faithfully and solemnly assured that this is the real and not merely the supposed aim of the society. That it is vain to hope to gain greater power and riches by entering this Order."

The scheme of this Order is apparently to form a united machine absolutely controlled by the Superiors, who alone know its true aim. For this purpose there must be complete harmony among its members, no hatred, no jealousy, no unworthy egoism; having one spirit, one consideration, and one will! To help to bring about this desired orientation, a special list of books is prescribed upon which the members must build up their outlook. "The society cannot use men as they are; they must be shaped according to the use that is to be made of them." Here we have the same sinister methods as found in all similar societies of to-day!

Weishaupt further writes that the adept must learn the art of dissimulation, observing and probing others. Discovering secrets he must disclose them to the Superiors, who in turn promise not to make use of the information unless permitted by the informer! "The Order exacts complete submission in whatsoever concerns the affairs of the Order. They must practise perfect circumspection and discretion with regard to the world outside. Silence and secrecy constitute the soul of the Order," and even the Frater's grade is kept secret, save with equals, among whom there are signs for recognition.

As to the true aim of this Order, a document drawn up by Zwach shows its political progress for one year in Bavaria—Jesuits removed from all professorial chairs,

and entirely cleared out of Ingolstadt University; penetration by F.M. of the Church, control of German schools, charitable societies, and other university chairs.

"On the recommendation of the Fratres, Pylade has become treasurer of the Ecclesiastical Council, and in this way the Order has the revenues of the Church at its disposal." Thus it was able to assist the Fratres and save some of them from the clutches of money-lenders!

Again:

"The widowed Duchess has organised the Institute of Cadets absolutely according to the plan indicated by the Order; all the professors are members of the Order . . . and all the pupils become adepts of the Order.

"We will draw to us all the young priests of the Bartholomew endowment . . . there is every chance that we may in this way be able to provide all Bavaria with instructed priests."

Also among the documents were various recipes—"One for *Aqua Toffana*, a poison imperceptibly slow but deadly." Another to bring about abortion; and yet another concerning herbs having deleterious properties.

The Initiation took place after one, two, or three years of probation. In the *Revers de silentio*, a form signed by the candidate before the initiation, submission and silence is promised, and he is assured that there is in the Society nothing contrary to "State, morals, or religion." Before the Oath is administered it is said—a sword pointed at the breast:

"Shouldst thou become a traitor or perjurer, let this sword remind thee of each and all the members in arms against thee. Do not hope to find safety; whithersoever thou mayest fly, shame and remorse as well as the vengeance of thine unknown brothers will torture and pursue thee."

Then in the Oath which follows he swears—

"eternal silence, and faithfulness and everlasting obedience to all superiors and regulations of the Order. I also renounce my own personal views and opinions as well as all control of my powers and capacities. I promise also to consider the well-being of the Order as my own, and I am ready, as long as I am a member, to serve it with my goods, my honour, and my life. . . . If I act against the rules and well-being of the Society, I will submit

myself to the penalties to which my superiors may condemn me. . . ."

He received a classical name, by which he was henceforth known in the Order. He was required also to keep all things appertaining to the Order in a special place, having a label attached with the address of his superior, to whom the box had to be sent in case of his sudden death. In one of the recipes is found the description of such a box which, when opened by an uninitiated person, would at once burst into flames! To such an extent was secrecy and silence demanded!

After the breaking up of his Order Weishaupt and his followers still secretly carried on their intrigues, for by 1789 the 266 Lodges controlled by the Grand Orient Freemasonry were all Illuminised unbeknown to the large majority of the members, and a few months later the French Revolution of that date eventuated.

In 1794 the Duke of Brunswick, Grand Master of German Freemasonry, issued a Manifesto to all the Lodges showing how Masonry had been penetrated by this International Sect, and suggesting, for a time, suppression of all Freemasonry until it was freed from this unseen canker. It says:

"A great sect arose, which, taking for its motto the good and happiness of man, worked in the darkness of the conspiracy to make the happiness of humanity a prey for itself. This sect is known to everyone: its brothers are known no less than its name. It is they who have undermined the foundations of the Order (Freemasonry) to the point of complete overthrow; it is by them that all humanity has been poisoned and led astray for several generations. The ferment that reigns amongst the peoples is their work. They founded the plans of their insatiable ambition on the political pride of nations. Their founders arranged to introduce this pride into the heads of the peoples. They began by casting odium on religion. . . . They invented the rights of man, which it is impossible to discover even in the book of Nature, and they urged the people to wrest from their princes the recognition of these supposed rights. The plan they formed for breaking all social ties and of destroying all order was revealed in all their speeches and acts. They deluged the world with a multitude of publications; they recruited apprentices of every rank and in every position; they deluded the most perspicacious men by falsely

alleging different intentions. They sowed in the hearts of youth the seed of covetousness, and they excited it with the bait of the most insatiable passions. Indomitable pride, thirst of power, such were the only motives of this sect; their masters had nothing less in view than the thrones of the earth, and the government of the nations was to be directed by their nocturnal clubs. This is what has been done and is still being done. But we notice that princes and people are unaware how and by what means this is being accomplished. . . ." (Mrs. Webster, *ibid.*)

Later, a law was passed, as a result of all this, by the English Parliament in 1799, prohibiting all secret societies with the exception of Freemasonry. To-day, it is said, these secret societies are still illegal, and although some call themselves semi-public, an oath of secrecy is still required by their chiefs, concerning the most important and secret teachings, relating, more especially, to contact with the mysterious controlling power on the astral plane.

According to Monsignor Dillon, 1885 (Mrs. Webster, *ibid.*):

"Had Weishaupt not lived, Masonry might have ceased to be a power after the reaction consequent on the French Revolution. He gave it a form and character which caused it to outlive that reaction to energize to the present day, and which will cause it to advance until its final conflict with Christianity must determine whether Christ or Satan shall reign on this earth to the end."

Was Weishaupt not merely the tool of another and more formidable Sect? Of this "Overshadowing Power," which is the life, as it were, of Illuminism, we are told, in *The Victories of Israel*, by Roger Lambelin:

"Joseph de Maistre who was, one knows, a Freemason of fairly high grade, noted the influence exercised by the Jews. In 1811, examining the causes of the French Revolution, in a letter written to his King from St. Petersburg, he says: 'The power of this sect oriented by *Jewry*, to bewitch Governments, is one of the most terrible and most extraordinary phenomena that have been seen in the world.'"

Again, Bernard Lazare, the Jewish writer, affirms:

"It is certain that there were Jews even at the cradle of Freemasonry—*Cabalistic Jews*, as is proved by certain existing rites; very probably during the years which preceded the French

Revolution they entered in still greater numbers into the councils of the society, and themselves founded secret societies. There were Jews round Weishaupt; and Martinez de Pasqualis, a Jew of Portuguese origin, organised numerous illumined groups in France, and recruited many adepts, whom he initiated into the doctrine of reintegration (regeneration). The Martinist Lodges were mystic, whilst the other Orders of Freemasonry were rather rationalist, which proves that secret societies represented the two sides of the Jewish mind—practical rationalism and pantheism; that pantheism which, while a metaphysical reflection of a belief in the One God, ends at times in a Cabalistic Theurgy."

And of the Jewish aspirations he writes:

"The Jew is also a builder: proud, ambitious, domineering, he tries to draw everything to himself. He is not satisfied with de-Christianising, he Judaizes; he destroys the Catholic or Protestant faith, he provokes indifference, but he imposes his idea of the world, of morals, and of life upon those whose faith he ruins; he works at his age-old task—the annihilation of the religion of Christ!"

And M. Roger Lambelin adds: "They are the ferments of revolution in all ethnic groups foreign to their race."

Further, Rabbi Benamozegh says:

"Is it surprising that Judaism has been accused of forming a branch of Freemasonry? What is certain is that masonic theology is only theosophy at bottom, and corresponds to that of the Cabala. . . . Those who will take the trouble to examine with care the connection between Judaism and philosophic Freemasonry, theosophy, and the mysteries in general . . . will cease to smile in pity at the suggestion that Cabalistic theology may have a rôle to play in the religious transformations of the future. . . . It contains the key to the modern religious problem."

In an interesting book, *Les Juifs et le Talmud*, by M. Flavien Bernier, we find some light thrown on this Pantheistic creed of the Cabalistic Jews and the "Deified Man" of Illuminism. He writes, 1913:

"Now the dominating philosophic doctrine among learned Chaldeans . . . was absolute Pantheism. In the vast Temple which is the Universe, the learned Chaldeans suppressed the Creator. . . . Everything was cause and effect; the world was uncreated and itself became its own God. Even the idea of Divinity was confounded with Universal Harmony which regulated all things, and with each of the things it regulated. God was

therefore in turn, and as a whole, Earth nourisher of man, the dew which fertilised it, the Sun which gave light and heat, the wind which carried the fertilising pollen of vegetation; God was the life principle which perpetuated the species, human and animal; which caused plants to germinate, grow, die, and spring into life again, which manifested even in apparently inanimate bodies. Identified as a kind of breath of Nature, uncreated and eternal. God emanated from the world not the world from God.

"It is realisable that such a system, which bears the imprint of a bizarre but undeniable poetry, would, in all ages, have the power to seduce the human mind. It would seduce it all the more that the system had, as immediate result, the increase of human pride in the cult of the 'Deified Man.'

"In effect, if no Supreme Being as distinct from Nature was imposed over the latter by right of creation—if all things had in some manner an intelligence or soul, and if God was merely the sum of all these conscious or unconscious souls of the Universe, a hierarchy would necessarily exist among these souls of which each was a part of God, but which could only contain God in a very unequal manner. The divine principle would find itself distributed in less abundance in a stone than in a tree, which lives, breathes, grows, and dies; in a tree than in an animal, which thinks, perceives, and acts; in an animal than in a man who meditates on the past and future, solves the problem of Nature, corrects the latter's imperfections by his labour and ingenuity, and seeks to perfect himself indefinitely. At the summit of the ladder of beings Man, much more perfect and more intelligent than any of the others, evidently absorbed the greatest amount of the divine essence of which the Universe is composed. Having emptied the heavens of any being superior to himself, he was in truth God of the World, where all were apparently inferior and subordinate to him."

In a footnote the author adds:

"Those of our readers who are familiar with the works of Hermetic Freemasonry will at once recognise the favourite ideas of the pontiffs of that sect, ideas which they have inherited from the alchemists of the Middle Ages, who held them from the Cabalistic Jews. The same may be said of the cult of the 'Deified Man,' which was the basis of Chaldean Pantheism, and which has remained that of Occultism, ancient and modern.

"Certain traditions give to Zoroaster, a Jewish Prophet, as Master. . . . But, on the other hand, Chaldean thought acted powerfully upon orthodox Judaism and determined the growth of a sect in its midst which was to transform Israel. . . . This sect was that of the 'Pharisees.' . . . What they borrowed (from the Chaldeans) in fact . . . was the essence of the Pantheistic doctrine . . . It was then that was formed from these borrow-

ings that Kabalah of the Pharisees which was for long transmitted orally from Master to disciple, and was, 800 years later, to inspire the compilation of the Talmud, and found its completest expression in the 'Sepher ha Zohar.' . . . This religion of the 'Deified Man,' with which they were impregnated in Babylon, was only conceived as benefiting the Jew, superior and predestined being. . . . The promise of universal domination found in the Law by the orthodox Jew was not interpreted by the Pharisees in the sense of the reign of the God of Moses over the Nations, but in the sense of a material domination which would be imposed by the Jews over the Universe. The expected Messiah . . . was to be a temporal King, all bloody from battle, who would make Israel master of the world and trample all peoples under the wheel of His chariot."

Have we not here the basis of the teaching in all these Orders and groups, mystic and occult, of the present time—the cult of the life-force, the I.A.O., the "Serpent Power," the all-pervading ether? And have we not also the key to the Cabalistic Jews, in these Pharisees of old and of to-day; these so-called "Divine Guardians" working behind and through these secret Orders, who profess to teach the doctrine of the deification of the adept, but who in very truth create Illuminised slaves controlled by the Cabalistic Jew, who claims to be the "Deified Man"—as M. Bernier says, "the God-people" rather than the "People of God."

In the *Patriot*, March 7, 1929, we find some interesting material in connection with Secret Societies and the French Revolution; it says:

"In 1910 there was published a very remarkable book, entitled *Marie-Antoinette et le Complot Maçonique*. It was written by M. Louis Dasté, an erudite historian, who had spent a great deal of time in examining published and unpublished documents throwing light on the part played by secret societies in preparing the French Revolution. . . . The extracts show, among other things, how anti-Christian and revolutionary ideas were circulated by bodies ostensibly engaged in educating the French people. Behind these bodies was French Freemasonry, which was and is, unlike our own Freemasonry, anti-Christian, political, and revolutionary."

We quote the following extracts showing their methods:

"At the beginning of the eighteenth century France was still fervently attached to her religious and political traditions; at the end of that century she broke—or rather a secret influence made her break—with all of them. What was this secret influence? It was in every case the influence of Freemasonry. . . . For more than half a century the Freemasons had, in fact, been secretly preparing the mine, whose explosion in 1789 wrecked the old France. . . . From 1750 onwards Reading Societies were started in most of the towns in France. Like the Free Thought Societies of the present day, they were under the control of Freemasons. . . . Members of these societies who had been the most easily caught by the Masonic bait, and who, in addition, possessed literary talent, were admitted into groups of a higher degree, the societies called 'Academic.' . . . Like the Reading Societies, the Academic Societies were secretly directed by Freemasons . . . who provided the money spent either on prizes given for anti-Christian pamphlets or on the printing and publishing of them. . . . Finally, above the Reading and the Academic Societies were the so-called Societies of Action, which were neither more nor less than exteriorisations of Masonic Lodges. . . . The work which the Reading and Academic Societies did in conjunction with the Lodges controlling them was as deadly as it was simple. Under the influences of these groups of Masons and their helpers, lukewarm Catholics gradually became unbelievers, and finally fanatical anti-Christians. . . . Freemasonry first infected the King's ministers and the high functionaries; then magistrates of every kind; lastly the Church of France itself. . . . Thanks, therefore, to their ignorance of the Masonic danger and to their semi-complicity with the enemy, the two d'Argenson, Maurepas, and St. Florentin allowed the Freemasons of the eighteenth century to destroy the Christian monarchy of France. . . ."

In the *Revue Internationale des Sociétés Secrètes* there was an article on "Revolution, Terror, and Freemasonry," which explained the connection of Grand Orient Freemasonry with the French Revolution and its present-day aim at a "World Republic"—Universal Freemasonry (see *Patriot*, August 16, 1928).

"In 1789 the revolutionary crimes were prepared by the Committee of Propaganda of the Lodge *Les Amis réunis*, and the plan of 'The Terror' is due to one of its most influential members, the Jacobin Freemason, Adrien Duport (who when questioned as to his plan said) . . . 'Now, it is only by means of terror that one can place oneself at the head of a revolution in a way to govern it. . . . It is therefore necessary, whatever repugnance you may have, to resign oneself to the sacrifice of some marked persons.'"

... Instructions in conformity with the plan were given to the principal agents of the department of insurrections which was already organised, and to which Adrien Duport was no stranger; execution followed quickly. The massacre of de Launay, de Flesselles, Foulon, and Berthier, and their heads paraded on pikes, were the first effects of this philanthropic conspiracy.

"In 1922 the Orator of the Grand Lodge (France) said: 'My brother Masons, my hope is that Freemasonry, which has done so much for the emancipation of men, and to which history owes the national revolutions, will also know how to make that greatest revolution, which will be the International Revolution.'"

Speaking of subversive propaganda at that time, Arthur Young, in his *Travels in France and Italy* (Young, in Paris at the opening of the French Revolution, was one of the acutest observers of the eighteenth century) writes (see *Patriot*, February 2, 1928):

"June 29, 1789. Will posterity believe that while the Press has swarmed with inflammatory productions that tend to prove the blessings of theoretical confusion and speculative licentiousness, not one writer of talent has been employed to refute and confound the fashionable doctrines, nor the least care taken to disseminate works of another complexion?"

Does the above not apply equally to the present "World Revolution," engineered by the same hidden and "formidable Sect?" How many dare or will publish the bedrock truth?

Let us now study the present aims of Grand Orient Freemasonry as shown by their own records. It is a Judæo-Masonic body, political and revolutionary, working for World Domination.

In "*La Dictature de la Franc-Maçonnerie sur la France*," M. A. G. Michel exposes some of these machinations:

"It is the duty of universal Freemasonry to co-operate absolutely with the League of Nations in order that it may no longer have to submit to the interested influences of Governments" (Convent. Grand Orient, 1923).

"The principal tasks of the League of Nations consist in the organisation of peace, the abolition of secret diplomacy, the application of the right of peoples to self-determination, the establishment of commercial relations inspired by the principle of Free Trade, the repartition of basic matters, the regulation of transport, restoration of normal relations between national devices, and the creation of an International note; the development of

international legislation of labour, and especially the participation of an organised working-class in international councils; the spread of a general pacifist education based notably on the extension of an international language (Esperanto!); the creation of a European spirit, of a League of Nations patriotism—in brief, the formation of the United States of Europe, or rather World Federation" (Convent. of the Grand Lodge of France, 1922).

"Affirms that this Assembly (League of Nations) must evolve in a democratic sense and rapidly admit representatives of all nations; declare that the new establishment must assure equality of nations; report with satisfaction the creation of a Bureau of International Labour as a permanent organ of the League of Nations." (Convent. Bull. Off. Grand Lodge of France, 1920).

"The Commission demands that the Convention should unanimously vote that in all manner of cases the League of Nations shall henceforth have supreme authority to decide between peoples and Governments" (Convent. Grand Lodge of France, 1923).

"Further, it demands that the League of Nations, in order to assure the execution of its decisions, should be endowed with a permanent armed force placed under its sole authority, diminishing by so much the different national armies" (Convent. Grand Orient, 1923).

"The Federal Organisation of Peoples implies the establishment of an Over-State, or super-national State, invested with three powers—executive, legislative, and judicial; that is to say, possessing the three organs indispensable to all constituted society—a Government, a Parliament, and a Court of Justice. The Court of Justice must be furnished with a penal code, civil code, and a code of international procedure. The international authority must be sanctioned by an army or international police. To disarm separate States and arm the Federation of United States, these are two phases of the same progress" (Bull. Off. Grand Lodge of France, 1922).

"Studies through the League of Nations to create an International Bank based on the mobilisation of invested (foncière) property, public or private" (Bull. Off. Grand Lodge of France, 1922).

Leading to a programme of Universal Masonic Dictatorship:

I. *Policy of Destruction* (Solve of Illuminised Masonry):
Destruction of the Church. Revolution.

II. *Reconstruction of a new regime* (Coagula of Illuminised Masonry): (a) Economic and social; (b) financial and fiscal reform; (c) socialisation of individuals.

III. *Universal Masonry:*

"This International Revolution is for to-morrow the work of Freemasonry" (Convent. Grand Lodge of France, 1922). "Three Revolutions—1789, 1871, 19—" (Bull. Hebdomadaire, 1922).

The Grand Orient penetration of many groups is explained by the following extracts from the same document:

"Masonry must be felt everywhere, but must be found nowhere" (Convent. Grand Orient, 1922).

"We are forming a great Association, dumb to the outside world, whose sole endeavour will be to express ideas collectively and overrun the country with them . . . we must earnestly endeavour to make our thoughts penetrate the whole mass . . . but our whole satisfaction will come from that which our ideas germinate" (Convent. Grand Orient, 1922).

"An active propaganda is urgent, so that Freemasonry shall again become the inspirer, the sovereign mistress of the ideas through which democracy is to be brought to perfection. . . . To influence social elements by spreading widely the teaching received within the Institution" (Convent. Grand Orient, 1922).

"Sports societies, Boy Scouts, art circles, choral and instrumental groups. All organisations which attract Republican youth to works of education, physical and intellectual. There are so many fertile fields where Masonic propaganda ought most usefully to be exercised. Everywhere add to these adult courses, wherever there is any chance of them being taken up and frequented, libraries, etc." (Convent. Grand Orient, 1923)

"Freemasonry is not exactly international, it is universal; it is a society non-national, a society of 'humanity'—not a society of international brotherhood, but a society of *Universal Brotherhood*" (Bull. Off. Grand Lodge of France, October 1922).

The Grand Orient was founded in 1772, formed a coalition with the Grand Chapter in 1786, and became a body both subversive and dangerous. By 1789, we have seen, it was illuminised just previous to the Revolution. It is therefore illuminised esoteric masonry, largely dominated by Jews, and its aim is political power. Their god is the Creative Principle, and they look upon God the Creator as a myth. On the other hand, the British masons are exoteric, non-political, and philanthropic, and they believe in God as the Great Architect of the Universe. For these reasons in March 1878 they broke off relations with the Grand Orient.

Many of these secret and pseudo-public societies, which are to be discussed later, are affiliated directly or indirectly to the Grand Orient, and are, as it will be seen, subversive.

Anyone who has at all considered the matter must realise that no movement such as the present World Revolution, with all its intricacies, could gain the proportions which it has very evidently done unless there was a means of cohesion and a powerful central mind directing the whole. What the late Bishop of Dijon has said of the Jews in his book *Les Pharisiens d'autrefois et Ceux d'aujourd'hui*, might well be said of the above movement. He writes:

"But, in order that these colonies of Jews, so widely scattered as they are among such different races, under such dissimilar rule, buried among hostile masses, and without any apparent link, should have nevertheless succeeded in preserving their original characteristics, always the same ideals, everywhere the same mentality, the same ideas, a perfect similarity, it is indispensable that they should have some invisible uniting link, a common mind, a head, in a word a central government, and that government can only be an occult government."

In a footnote to the same book, and speaking of Grand Orient Freemasonry, he says:

"In the Lodges the discussions are not for the purpose of getting at the truth, but their aim is action. What matters is not a connected and real opinion corresponding to the convictions of each as a whole, but a collective and practised opinion, the result of a prearranged understanding for an interested end. They do not search for it by means of study as the philosophers do; they suggest and impose it. . . . One is not forced to enter Masonry, but once in, the adept must take on the spirit of Masonry—it is 'initiation.' They set themselves to infuse him with it in order to orient him. But if each mason is personally oriented, so also is each group, unbeknown to themselves, by the higher groups, in such a way that, because of the impossibility of seeing what leads them or where they are being led to, they believe themselves free, whereas in fact they are oriented or directed by this '*Mysterieux Moteur Central*, known to us alone' says the author of that strange book *The Jewish Peril*."

The same secret system will be found in all illuminated secret societies of to-day, which are all ruled and directed by some mysterious hidden centre. Speaking of his own system, Weishaupt says that he forms his ranks "out of men who would submit to be led blindly onwards by unseen directors." He says:

"One must show how easy it would be for one clever head to direct hundreds and thousands of men. I have two immediately below me into whom I breathe my whole spirit, and each of these two has again two others, and so on. In this way I can set a thousand men in motion and on fire in the simplest manner, and in this way one must impart orders and operate on politics" (Mrs. Webster, *Secret Societies and Subversive Movements*).

This is Weishaupt's system, but what of the mysterious central power?

It is not this book's purpose to prove or disprove "the Protocols of the Learned Elders of Zion," which have been somewhat unconvincingly pronounced by Philip Graves, in *The Times* of August 16-18, 1921, and again in 1923 in his book *Palestine the Land of Three Faiths*, to be plagiarised in parts from Maurice Joly's revolutionary pamphlet, *Dialogues aux Enfers* and in part supplied by the Okhrana or Tzarist secret police. What interests us, however, is that Mr. Graves admits that the same ideas and methods as expressed in the Protocols and the aforesaid pamphlet underlie all revolutions: "The French Terrorists, the Napoleons, the Turkish Chiefs of the Committee of Progress and Union, Lenin and his adherents." And of the Jews he says:

"Do not these facts sufficiently explain why the Eastern Jews have been to a great extent the driving force of the Russian Bolshevik Revolution, intensifying its fanatical bitterness against Tzar, Church and Capital, but supplying it with greater brain power, greater continuity of policy and persistence, than could be found among the Russian masses or among the Communist fraction of the intelligentsia."

Here and there we quote these Protocols, comparing them with the work of these many secret societies solely to show that these same revolutionary ideas and methods still underlie the principles of these Jew-dominated secret and undoubtedly subversive movements of to-day.

CHAPTER II

ORIENTED BY JEWRY

BEFORE proceeding with the results of our investigations and research into some of the more magical and dangerous of present-day cults and societies, the conclusions arrived at by a learned French occultist may be of interest, as supporting and adding to some of our points.

But first we would explain that occultism is the knowledge and use of the dual sex or hidden creative forces in all Nature, and the Jewish Cabala, based on these same secret laws, is one of the most learned and powerful systems for gaining control over Nature and over the mind and actions of man, bringing into play and perverting these forces in order to attain power and dominion. It is polarity and a subtle method of suggestion. The *Revue Internationale des Sociétés Secrètes* has for some time been investigating and exposing the age-old source and hidden power of these secret societies, hoping also to assist other investigators, and supply a choice of weapons to those who are already fighting step by step against contemporary Judæo-Masonry. M. Henri de Guillebert, "a specialist of first order in these matters," has taken a leading part in these investigations. We give a few extracts from his articles, "Studies in Occultism":

"The importance of the part played by secret societies in religious, social, economic, and political evolution is generally denied. . . . There is no trace in the history of peoples of any international attempt to determine the origin, the vicissitudes, the aim, the claims, the doctrine, and discipline of sects, considered no longer as isolated phenomena, but as a permanent organisation, thus monstrously and solidly formed of a multitude of separate parts. It is therefore to a certain extent a novelty to show the action of occultism upon people in its successive phases by estab-

lishing what secret societies are; how they are linked together in time and space; where they come from and whither they wish to lead men; who constitutes them, and who directs them. . . . In our time occultism can no longer be other than a material and human reality, a problem to be solved by recognised methods of criticism, a work analysable by means of investigations, capable of unmasking secret societies as a whole. To observe, analyse, classify, and compare all sects is a purely scientific work. . . .

"Judaic-Masonry.—This term can be used, making all reservations as to its correctness, to designate the organisation composed of Cabalistic Jews and secret societies, considered no longer as isolated phenomena in time and space, but as a whole, having a common doctrine and discipline, a common aim and methods. . . . The method employed always consists of perversion of the traditions and institutions of Christianity, conforming them to the beliefs and organisations inspired by occultism. . . . The destruction of the family, country, of authority, and of the Church is for occultism merely a means. . . . The principle of the teaching minority is not only to keep the knowledge of the mysteries from the adept, but also to divide its teachings between twisting the mentality and perverting men in such a way as to destroy all obstacles to the establishment of its rule over the world, and to establish its tyranny over a land freed from all Church institutions. . . . The final aim is the enthronement of the so-called world king, placing universal authority, by means of subordinate dupes, into the hands of the Grand Masters—all Jews; the subjection of all peoples to these men, by monopolising social offices, the transformation of man into a domestic animal, the exploitation of the masses by the Jew, once the heads of Christian control have been suppressed.

"The present revolution is the actual end. It is the consummation, by a formidable convergence of efforts made everywhere and at the same time, of a permanent conspiracy, which failed, was taken up again, and pursued with a terrible tenacity, and with ever-increasing skill gained through long centuries of experience. Their aim, for ever inaccessible, would be the final domination of all peoples by the god-people, all esoteric religions having been but ethnological forms of the Cabala, transitory forms which vanquishing Judaism must get rid of. . . . The sole force of Jewish cohesion lies in the submission of its scattered communities to the religious supremacy of a Patriarchate, whose social seat, constantly changed, remains unknown to the profane.

"The Jew looks upon himself as the sun of humanity, the male, opposed to which the other peoples are but the female, manifesting and assuring the coming of the Messianic era. In order to realise this sociological manifestation, the Jew organically extends his influence by means of secret societies, created by him in order to spread everywhere his initiating force . . . (hoping

to realise) the 'Universal Republic' controlled by the god of Humanity, the Jew of the Cabala. . . . The chief effort of these secret societies is to gather into their plans the religious traditions of all peoples.

"*Theurgy*.—Theurgy has for its object the condensation in the theurgist of vital matter, by methods, in places and with aims, other than those possible through the limitations of organs. It results in the production of 'grand phenomena,' superhuman phenomena, that is beyond the powers of ordinary humanity. The realisation of 'grand phenomena' assures the multiplication of adepts and the glorification of the initiates. Theurgy places the 'diviner' (seer) higher than humanity, in a state of liberation which approaches the 'divine.' Also to attain this end, the theurgist recoils from no method permitting him to liberate, to his profit, the vital matter of which he has need in order to produce these 'grand phenomena.' . . . Theurgists attribute surprising relations, which they claim to be able to establish with the phenomena of the universe by setting in motion a 'fluid' without the existence of which they recognise that their proceedings would be but jugglery. . . . They claim to have the power to charge themselves with this fluid, and to project it at will upon organisms less strongly charged than they, and to put themselves thus in a state physically and physiologically of condenser and distributor of natural energy, rendering themselves capable of stunning and dominating by means of claimed fluidic exchanges" (hypnotic control as practised in these orders).

It is the force spoken of in the "Protocols": "We put Freemasons to death . . . they all die when it is necessary, apparently from a natural death."

The celebrated occultist and cabalist "Papus," in his book on *Practical Magic*, gives the following simple explanation of magic: "A vehicle, a horse, and a driver, this is the whole of magic if one only knew how to look at it." He says the driver cannot set the vehicle in motion without a motor, which is the horse, which at the same time is stronger than the driver, but he controls and uses the brute force by means of the reins. The driver represents the intelligence and above all the will which governs the whole system—it is the "Directing Principle." The vehicle represents matter, which is inactive and which is the "Passive Principle." The horse represents "Force," obedient to the driver, and acting upon the vehicle, the horse moves the whole system; it

is the "Active Principle," and at the same time the intermediary between the vehicle and the driver, the "link" which unites the material basis and that which directs it, that is, between matter and will.

In practical magic the driver is the human will, the horse the "Vital Force," that dynamism carried by the blood to all the organs and to the brain itself. The vehicle is our body, the driver our will, and the reins the nervous system. The mind cannot act directly upon matter, it acts upon the intermediary, which again reacts upon matter; this intermediary is the astral plane, the life-force in nature and in man, that which continually modifies matter. This organic life-force of man can be projected by him and can act at a distance, and this is the hyperphysical force used in magnetic healing and hypnotic control. As Papus said: "Among the ancients magic could be defined as the application of the will to the forces of nature, for the student learnt to control heat, light, and electricity." It is always the two contending forces united by a third producing manifestation.

All these many secret and pseudo-public occult societies—be they esoteric Masons, Rosicrucians, Illuminati, or merely calling themselves Universal Brothers—are, we believe, consciously or unconsciously, linked up with the Central Group which is acting behind the Third International of Moscow. Many of these orders outwardly appear antagonistic to each other, and each would, in fact, seem to believe that it and it only knows the WHOLE TRUTH. The craft of this lies in that members breaking away for various reasons almost inevitably seek for another, preferably opposed to the one they have left. These groups and orders are varied, so as to appeal to the many and different types of humanity. Many, if not all of them, are nominally working for "the Service of Humanity," but this appears to have resolved itself into the service and rights of the so-called workers of the world, and, although their watchword is said to be Love and Unity, it appears to mean class-hatred.

The *Great White Lodge* is apparently the centre of

instruction, and many are looking for a "Messiah," be he a Christ or Christian Rosenkreutz. To us this spells invisible world domination by means of illumined puppets or tools—Light-Bearers as they are called in some of these Hermetic Orders. It is no doubt the same secret organisation which earlier and on a less ambitious scale worked behind the French revolutions, the Balkan risings, and even the rising of the Lollards in our own country, all of which were merely experiments in preparation for the Great World Revolution of to-day. This secret movement is a plague generated in the hidden vaults and subterranean places of the world, which only rises to the surface when the hour of consummation appears to approach. Who can tell where this plague begins and where it ends, and who is immune from its deadly taint?

Illuminism or so-called spiritual development is, we believe, the key to the movement, and the link which unites the whole organisation, and one and all of these various groups are but bodies built up for the purpose of preparing instruments, and the methods of arriving at this condition are briefly these:

1. *Orientation*.—Thought direction by means of selected meditations upon writings said to be inspired by these Masters of the Great White Lodge.

2. *Polarisation*.—Direction of the currents of the dual sex-forces by thought and will-power uniting them with the forces directed by these Masters from without. Reciprocal vibrations—the action of one mind upon another.

3. *Illumination*.—Illuminism by means of the astral light; produced by, and leading to hypnotic obsession by, these same Masters.

To quote *The Great Work*, a publication of the "Sadol Movement" in California: "In truth it is that principle in Nature which impels every entity to seek vibratory correspondence with another like entity of opposite polarity." In the same work we are told that, analogous to a farmer passing an electric current through the soil, at the root of the stalk, in such a manner as to

touch the vital processes, thus multiplying their activity and intensity, so—

“through ages of experimentation and study, the School of Natural Science (White Lodge) has wrought out and discovered a definite and scientific method whereby the intelligent student may supplement, facilitate, and intensify the process by which Nature evolves and unfolds the spiritual and psychical faculties, capacities, and powers of men. . . .”

This is simply a hurry-up system producing illuminism, and leading to all sorts of unbalanced results.

These orders almost invariably culminate in communications, teachings, and instructions from these masters or so-called spiritual beings—this Central Group of occultists and black magicians who, no doubt, from their many “experimentations” upon unsuspecting humanity, have acquired a most profound knowledge of these hidden laws of nature. Who can put a limitation to the powers of the human body, its brain and nervous system, as a mechanism for receiving and transmitting these mysterious forces so little understood? Further, this book tells us:

“With a natural adjustment of economic, sociological, and ethnical relations, the opportunity will come to all who are ready and willing to develop their spiritual and psychical powers equally with the physical. . . . The solution has already been wrought out by the Great School and when the time is right, it will be given to the world *through channels which will ensure its recognition and adoption.*”

We will now study the doings and sayings of some of these illuminated and subversive “channels.”

THE THEOSOPHICAL SOCIETY

In *Le Théosophisme* René Guenon gives much well-documented information on the Theosophical Society, showing its gradual growth into an instrument in the hands of some “inner Government of the World,” an Invisible Power.

Mme. Blavatsky, the real founder, was born in Ekaterinoslav in 1831. In her many early extraordinary

wanderings she apparently came under the influence and teachings of Paulos Metamon, a magician or conjuror; of the revolutionary Joseph Mazzini and the Carbonari; of Michel, a mason, mesmerist, and spiritist, who developed her mediumistic powers. These influences probably accounted not a little for her "phenomena."

On October 20, 1875, a society was founded in New York, said to be for "spiritualist investigations"; Olcott was President, Felt and Dr. Seth Pancoast Vice-presidents, and Mme. Blavatsky Secretary. Among other members were William Q. Judge, Charles Sotheran, one of the high dignitaries of American Masonry, also for a short time General Albert Pike, Grand Master of the Scottish Rite for the Southern Jurisdiction U.S.A., who was said to be author of the rituals of the thirty-three degrees—received from the Arabian member of the "Great School."

We are further told that George Felt, Vice-president, gave himself out as Professor of Mathematics and Egyptology, and "was member of a secret society usually called by initiates 'H.B. of L.' (Hermetic Brotherhood of Luxor) . . . now this society . . . is officially opposed to spiritualistic theories, *for it teaches that these phenomena are due not to spirits of the dead, but to certain forces directed by living men.*" It is said that Felt persuaded Mme. Blavatsky and Olcott to become associates of the H.B. of L. On November 17, 1875, the society's name was changed to "Theosophical Society," although Felt would have preferred the name "Egyptological Society." Shortly after this Felt suddenly disappeared. As René Guénon remarks, "no doubt his mission was accomplished!"

In November 1878, Mme. Blavatsky and Olcott left for India, and in 1882 founded the Theosophical centre in Adyar, near Madras; there she initiated her "esoteric section," and contacted the so-called "Mahatmas," and her phantastic phenomena multiplied prodigiously. These "phenomena," precipitated letters, astral bells, materialisations, etc., were in time suspected and exposed. The matter was taken up by the "Society for Psychical Re-

search," which in December 1885 reported her as "one of the most accomplished, most ingenious, and most interesting impostors." She herself affirmed the need of such phenomena in order to maintain her hold over some of the members, and in certain Theosophical circles they largely contributed to keep the society and its chiefs alive.

In conclusion René Guénon sums up:

"From all we have exposed, it is legitimate to conclude that Mme. Blavatsky was above all a 'subject' or instrument in the hands of individuals or occult groups sheltering behind her personality, just as others were in their turn instruments in her hands! This explains her impostures, without excusing them, and those who believe she invented everything herself and on her own initiative are almost as much mistaken as those who, on the contrary, believe in what she said concerning her relations with pretended 'Mahatmas.'"

It was after this, in 1887, that she compiled and published her *Secret Doctrine*, which is still the book of books to many Theosophists. This exposure, to a certain extent, broke Mme. Blavatsky, but did not break the Theosophical Society. There were many resignations, and some lodges, such as the "Isis," in Paris, of which Papus was a member, closed down only to be reformed under another name. Papus and some of his school, Martinists and Illuminists, remained members until 1890, when they either resigned or, as was said, were expelled on a charge of "black magic."

Mrs. Besant was presented to Mme. Blavatsky in 1889 by the Socialist Herbert Burrows (who was also member of the Stella Matutina), and she immediately succumbed to Mme. Blavatsky's irresistible magnetism and formidable power of suggestion. Mme. Blavatsky died in London May 8, 1891. Mrs. Besant was elected President in 1907. From 1910 to its consummation one of her chief works, assisted by Leadbeater, was to train Krishnamurti as Messiah, or as he preferred to be called, "World Teacher." On February 19, 1922, an alliance between Mrs. Besant's Co-Masonry and the Grand Orient of France was celebrated at the Grand Temple

of the *Droit Humain* in Paris. Her present work is wholly political and subversive, "to build up India into a mighty self-governing community." But of her political activities more will be said later.

Charles Sotheran, the above-mentioned American mason, wrote to Mme. Blavatsky, January 11, 1877:

"In the last century the Illuminati taught 'peace with the cottage, war with the palace' throughout the length and breadth of Europe. In the last century the United States was freed from the tyranny of the mother country by the action of the Secret Societies more than is commonly imagined."

Mrs. Besant wrote in *India Bond or Free*, September 1926:

"Really, the awakening of India is . . . part of the World Movement towards Democracy, which began for the West in the revolt of the American Colonies against the rule of Britain, ending in 1776 in the independence of the Great Republic of the West, and in the French Revolution of 1789!"

Again quoting from *Le Théosophisme*, we find much curious information on the production of this expected future "Messiah." René Guénon writes:

"Here we find the method by which, according to the Theosophists, the manifestation of a 'Great Teacher' is produced, or even sometimes that of a 'Master' of less importance; in order to save such an 'evolved' being the trouble of preparing a 'vehicle' for himself, by passing through all phases of ordinary physical development, it is necessary that an 'initiate' or 'disciple' should lend his body when, after having been specially prepared by certain tests, he renders himself worthy of this honour. It would be from that moment that the 'Master,' making use of his body as if it were his own, would speak through his mouth in order to teach the 'Wisdom religion.' . . . It must be added that living 'Masters' are able in a similar fashion to make occasional use of a disciple's body. . . . The 'Master' could only enter in, as Leadbeater says, 'when this body was enfeebled by long austerities.' . . . The Great Head of the department of religious instruction, said Leadbeater, the Lord Maitreya, who has already taught the Hindus as Krishna and the Christians as Christ, has declared that he will soon return to the world in order to bring healing and help to the nations, and to revive spirituality (psychic), which the earth has almost lost. . . . One of the greatest works of the Theosophical Society is to do all in their

power to prepare men for his coming. . . . A single forerunner announced his coming formerly; now it is a society of 20,000 members spread over the whole earth who are given this task" (*Occultism in Nature*).

"Such is, therefore, the task which they assign to-day to the Theosophical Society, which Mrs. Besant declared years ago had been chosen . . . 'to be the link pure and blessed (etheric) between those above and those below'" (*Introduction to Theosophy*).

"The rôle which the Theosophical Society attributes to itself is not limited to announcing the coming of the 'Great Teacher'; it has also to find and prepare . . . the chosen 'disciple' in which he will incarnate when the time arrives. To tell the truth, the accomplishment of this mission has not been without failures; there was at least a first attempt which failed piteously. . . . It was in London, where a kind of Theosophical community existed in St. John's Wood. There they brought up a young boy, sickly in appearance and not very intelligent, but whose least word was listened to with respect and admiration, because he was no other, it appears, than 'Pythagoras reincarnated.' . . . Some time later the father of this child, a retired captain in the British Army, suddenly withdrew his son from Mr. Leadbeater's hands, who had been specially charged with his education (*Soleil*, August 1, 1913). There must have been some threat of scandal about this, for Mr. Leadbeater was in 1906 excluded from the Theosophical Society for reasons concerning which a discreet silence was kept. . . . It was only later that a letter written by Mrs. Besant was made known, in which she speaks of methods, 'worthy of the severest reprobation' (*Theosophical Voice*, of Chicago, May 1908). Reinstated, however, in 1908, after 'having promised not to repeat these dangerous counsels' (*Theosophist*, February 1908) previously given to young boys, and reconciled with Mrs. Besant, whose constant collaborator he became in Adyar, Mr. Leadbeater played yet again the principal rôle in the second affair, much better known, and which had almost the same wind-up. . . .

"In 1911 Dr. J. M. Nair had already published in his medical journal (*Antiseptic*) a very caustic article against Theosophy, and he did not hesitate clearly to accuse Mr. Leadbeater of immorality. In consequence of these attacks, and after a considerable time of reflection, three cases were filed in December 1912 against Dr. Nair, Dr. Râma Rao, and the Editor of the *Hindu*. All three were lost by the Society and its president. . . . All this ended in upsetting the father of Krishnamurti and Nityânanda. . . . He demanded at the Madras High Court that his sons should be returned to him. In giving judgment for the father, Judge Bakewell said: 'Mr. Leadbeater agrees in his deposition that he has had and continues to have opinions which I can only

specify as being unquestionably immoral and of a nature completely disqualifying him as tutor for young boys . . .” (*The Madras Lawsuit*).

After an unsuccessful appeal in Madras, Mrs. Besant was successful in London, May 5, 1914. Thus we saw Krishnamurti in 1926, the year appointed, presented by this society as the “World Teacher” or New Messiah!

Concerning the auxiliary groups again we quote René Guénon:

“ . . . For the moment we wish to point out only a few of these auxiliary groups (of the Theosophical Society), and first of all ‘The Order of the Rising Sun,’ organised at Benares by Mr. Arundale, afterwards converted, January 11, 1911, into the ‘Independent Order of the Star in the East,’ with Alcyone (Krishnamurti’s astrological pseudonym) as nominal chief and Mrs. Besant as ‘Protector,’ ‘in order to group together all those who, whether within or without the Theosophical Society, believed in the coming of the Supreme World Teacher.’ It was hoped ‘that its members would be able to do something on the physical plane to prepare public opinion for the idea of this coming by creating an atmosphere of sympathy and reverence, and that they would be able, by uniting together, to form an instrument on the higher planes which the Master would be able to make use of.’ This Order ‘excludes no one and receives all who, no matter what form their beliefs may take, share the common hope’; the acceptance of the following principles is all that is necessary in order to be admitted:

‘1. We believe that a great Teacher will soon appear in the world, and we wish so to live now that we may be worthy to know Him when He comes.

‘2. We shall try therefore to keep Him in our minds always, and to do in His Name, and therefore to the best of our ability, all the work which comes to us in our daily occupations.

‘3. As far as our ordinary duties allow, we shall endeavour to devote a portion of our time each day to some definite work which may help to prepare for His coming.

‘4. We shall seek to make Devotion, Steadfastness, and Gentleness prominent characteristics of our daily life.

‘5. We shall try to begin and end each day with a short period devoted to the asking of His blessing upon all that we try to do for Him and in His Name.

'6. We regard it as our special duty to try to recognise and reverence greatness in whomsoever shown, and to strive to co-operate, as far as we can, with those whom we feel to be spiritually our superiors.'

"Concerning the connections of the Order with the Theosophical Society, here is what Mr. Leadbeater said in the presence of Alcyone, at a meeting of the Italian section at Genoa: 'Whilst the Theosophical Society *demand*s recognition of the brotherhood of humanity, the 'Order of the Star in the East' *command*s belief in the coming of a Great Master and submission to its six principles. Apart from that, the principles and precepts of the Order can be admitted without accepting all the teaching of the Theosophical Society. The initiation of the Order has shown us that, all over the world, there are people who are expecting the coming of the Master, and thanks to it, it is possible to group them together. . . . The work of the Order and that of the Theosophical Society are identical: to enlarge the ideas of Christians and of those who believe that there is no salvation outside their own little Church; to teach that all men can be saved. . . . For a large number amongst us the coming of a great Teacher is only a belief, but for others it is a certainty. For many the Lord Maitreya is only a name, although He is a great being to certain amongst us who have often seen and heard Him' (*Le Théosophie*, October 16, 1912).

"A little later these declarations were contradicted in certain points by Mr. Arundale affirming in the name of Alcyone that the 'Order does not indicate who the Supreme Teacher is for whose coming it was founded'; that 'no member had the right to say, for example, that the Order awaited the coming of Christ or of the Lord Maitreya,' and that 'it would be prejudicial to the interests of the Order and those of the Theosophical Society to regard the aims of these two organisations as identical'" (*The Daybreak*, August 1913).

Yet in a small pamphlet called *Mrs. Besant's Prophecy*, a lecture, given by R. F. Horton, D.D., August 6, 1911, and published by the "Order of the Star in the East," he (Dr. Horton), besides quoting the six principles, says, speaking of Mrs. Besant's prophecy concerning the World Teacher:

"But while she does not attempt to determine where the World Teacher will appear, or under what conditions, she leaves her audience in no doubt as to who that World Teacher will be. In the most explicit terms she says that He is the One whom we Christians know as Christ . . . and He who was Christ as

known as the Lord of Love . . . and there is no question in her mind that the great World Teacher who is coming is also the same Lord of Love."

Nothing seems more definite yet contradictory to Mr. Arundale's statement as quoted above.

René Guénon continues:

"We again read elsewhere that 'if some members believe that the World Teacher will make use of such and such a body it is only their own personal opinion, and not the belief to which the other members adhere.' It is probable that it might have been otherwise if things had turned out better. In any case, here is a very clear example of the way in which the Theosophical chiefs know how to bow to circumstances and modify, to suit the occasion, appearances so as to enable them to penetrate into varied circles, and from them recruit auxiliaries in order to realise their plans."

Again:

"At the time of his first visit to Paris (he returned May 1914) Alcyone was sixteen years old; he had already written, or at least they had published under his name, a little book called *At the Feet of the Master*, for which Theosophists have shown the greatest admiration, although it was scarcely more than a collection of moral precepts without much originality."

These moral precepts are common to all illuminised orders, where the "vehicle" being prepared, must be set apart, letting go its hold upon material life, living in the ideal, more often false, seeking self-abrogation and muting of personality, so that the Master, so-called, may take possession, as in the case of Krishnamurti.

Speaking on all neo-spiritualist movements René Guénon writes in his *Introduction to the Study of Hindu Doctrines*, 1921:

"For those who do not rely on appearances there would be some very curious and very instructive observations to be made, there as in other domains, on the advantage to be extracted sometimes from disorder and incoherence, or from that which appears to be such, *in view of the realisation of a well-defined plan and unknown to all those who are its more or less unconscious instruments. These are political means of a sort, but the politics are rather special. . . .*"

Continuing in *Le Théosophisme*, René Guénon says:

"Organisations have been created so adapted as to reach each of the desired circles. . . . There are some also which apply themselves especially to the young and even to children. Thus alongside of the 'Star in the East,' another association was founded called the 'Servants of the Star,' having as 'protector' Krishnamurti and as chief Nityānanda (Krishnamurti's young brother, who died November 13, 1925, on his way out to India); 'All the members of this Order, except honorary members, must be under twenty-one years of age, and the youngest child desiring to serve can join it' (*The Daybreak*, October 1913). Previously there already existed two other organisations of the same kind—the 'Golden Chain' and the 'Round Table.' The 'Golden Chain' is a 'group for spiritual training,' where children of seven years are admitted and whose aim (at least the avowed aim) is expressed in the formula which the members must repeat every morning: 'I am a link of gold in the chain of love which surrounds the world; I must remain strong and bright; I wish to try to be gentle and good to all living creatures, to protect and aid all those who are feebler than myself, and I will try to have none but pure and beautiful thoughts, to speak none but pure and beautiful words, to do none but pure and beautiful actions. Then all the links will become bright and strong' (article by Mme. I. de Manziarly, *Theosophist*, March 1, 1914).

"If there is openly no talk of the coming of the 'Great Teacher' in the 'Golden Chain,' there is likewise none in the 'Round Table,' which can be joined as 'Associate' at the age of thirteen, as 'Companion' at fifteen, and as 'Knight' at twenty-one (it is scarcely necessary to point out the analogy, certainly intended, between those three grades and those of Masonry), and whose members must take a formal oath of secrecy. Here it has to do with 'following the great King which the West has named Christ and the East Bodhisattwa; now that hope is given to us of His near return the time has come to form Knights who will prepare His coming by so serving Him from now; it is required of those who would enter into the League to think each day of this King and to do each day a deed in His service' (*Theosophist*, August 1, 1913). To sum up, it is above all a recruiting centre for the 'Star in the East,' which pretends to be the kernel of the 'New Religion,' the rallying-point of all those who expect the 'Coming of the Lord.'"

In New Zealand Dr. Felkin, late head of the "Smaragdine Thalasses," used what he called the "Order of the Round Table" as a cover and also a preparatory Order for the R.R. et A.C. It is for men and boys from

fifteen years and over, and there appear to be also three grades, "pages," "squires," and "knights." The aim is said to be service, and Dr. Felkin claimed to be the forty-first Grand Master of that particular "Round Table."

A despatch from Chicago on August 31, 1926, describes "the third day of the Convention of the 'Theosophical Society' and the first meeting of the Round Table" as follows:

"With upraised swords and swinging banners, the Knights of the Order of the Round Table entered the auditorium of the Hotel Sherman to-day. The young white-robed knights, with red and blue shields shining on their breasts, led their protector, Dr. Annie Besant, and the honorary knight, Krishnamurti, to the altar, and then stood to attention. . . .

"Mr. Krishnamurti gave a brief talk on purity and nobility of conduct: 'You do not carry swords of Damascus or Toledo steel, but you do carry rapiers, and they must be ever in the service of the right. You must be knights at heart—always courteous, gentle, and strong. You must not grow old emotionally or mentally, but keep ever the enthusiasms of youth, with its freshness, faith, and love. You must always be the ideal knight; never raise your hands against the weak nor take unfair advantage of another. You are knights, that is a great responsibility.' The closing ceremony was picturesque and impressive, as the little ones, with hands on heart, pledged their service to the King" (Krishnamurti as 'World Teacher'!) (*Patriot*, September 23, 1926).

Further, an article in the *Herald of the Star* of that month, entitled "The World Federation of young Theosophists," says:

"The young Theosophist may be said to deal with the life of Theosophical youth, while the 'Knights of the Round Table' deals more with the ceremonial aspect of the form side. Such a fellowship King Arthur planned in the early days of English history, and it was to revivify this noble idea that the Modern Order was formed. . . . The supreme governing body of the Order is the Council, composed of the Chief Knight in each country where the Order is working, and with the Protector, Dr. Annie Besant, and the Senior Knight at its head. Lieutenant Whyte was the first Senior Knight, and remained so until his death in Palestine in 1917, when Bishop Leadbeater accepted that office. The following are Knights of Honour: Bishop and Mrs. Arundale, Mr. Jinarajadasa, and the Rev. Oscar Kellerstrom. There are ceremonies written by the Protector, the Senior

Knight, and Bishop Arundale for initiations, and other ceremonies for 'those Tables that care to use them, but the real spirit has to be translated into personal service! The motto is 'Live pure, speak pure, right wrong, follow the King,' in whose name all service, great or small, is performed."

Thus we see the highest ideals and the finest of our British legends perverted to help forward Mrs. Besant's now discredited scheme—the coming of a New Messiah.

Mrs. Besant's Co-Masonry was derived from the Mixed Masonry founded in France in 1891 by Maria Deraismes and Dr. Georges Martin, and known as "Droit Humain." Maria Deraismes had been initiated in 1882, contrary to the constitutions, by the Lodge "Les Libres Penseurs" of Pecq, for which the Lodge was put into abeyance and the initiation declared null by the "Grande Loge Symbolique Ecossaise." At first the "Droit Humain" only practised three degrees, but later introduced the 33 degrees of Scottish Rite, and in 1899 the "Suprême Conseil Universal Mixte" was formed and became the directing power. This Masonry spread to England, Holland, Switzerland, and the United States, and on September 26, 1902, the first English Lodge was formed in London under the name of "Human Duty." In this Mrs. Besant was initiated and rapidly rose to the highest grades and offices. Then she founded the Lodge at Adyar under the name of "Rising Sun"; became Vice-president of the 'Suprême Conseil' in France, and a national delegate for Britain and her dependencies.

She then organised the English branch known as "Co-Masonry," and having obtained certain concessions from the "Suprême Conseil," she, under the pretext of adaptation to Anglo-Saxon mentality, made statutes distinctly different from those customary in the French branch. Among others she retained the use of the volume of the Scriptures in the Lodges; also the formula "To the Glory of the Great Architect of the Universe," which had been suppressed by the Grand Orient in 1877 and replaced in French Mixed Masonry by "To the Glory of Humanity." In 1913 a Grand Council was appointed as head of British Co-Masonry, with Mrs.

Besant as Grand Master, assisted by Ursula M. Bright, James L. Wedgwood as Grand Secretary, and Francesca Arundale as representative for India. On September 21, 1909, M. s. Besant installed the Lodge of Chicago. In France the Theosophists apparently soon had an assured preponderance, and hoped in time that London would become the central organism of Co-Masonry Universal. And as we have seen, in 1922 they formed an alliance with the revolutionary Grand Orient of France.

In *Secret Societies and Subversive Movements* Mrs. Nesta Webster writes:

"That in Co-Masonic lodges we find 'the King' inscribed over the Grand Master's chair in the east, in the north the empty chair of 'the Master'—to which until recently all members were expected to bow in passing—and over it a picture, veiled in some lodges, of the same mysterious personage."

The "King" may be Krishnamurti, as representing their so-called "Lord of Love," and the "Master" is said by some to be Ragocsky—Prince of Transylvania!

Mrs. Besant apparently looks upon Co-Masonry as a powerful organised force, which will bring about the freedom of India from British rule!

The following are the origins of the Theosophical Liberal Catholic Church, another perversion!

The head of the Old Catholic Church in England, Archbishop Mathew, whose real name was Arnold Harris Matthews, was born at Montpelier of Irish parents. A student for Orders in the Scottish Episcopalian Church, he became a Catholic in 1875, and was ordained priest at Glasgow in June 1877. He gave up the priesthood July 1889, and in October 1890 he took the Italian name of Arnaldo Girolamo Povoleri, and married in 1892. He then called himself the Rev. Count Povoleri di Vincenza. About this time he also claimed and took the title of Earl of Llandaff. For a short time he was apparently reconciled with Rome, and in 1908 he was consecrated Bishop by Dr. Gerard Gul, who was head of the Old Catholic Church of Utrecht, Holland. The new bishop in turn consecrated two other

unfrocked English priests, Mr. Ignace Beale and Mr. Arthur Howorth, and at the end of less than three years he founded the "Western Orthodox Catholic Church in Great Britain and Ireland," repudiating all subordination to Utrecht or Rome. Soon after this he induced his bishops to elect him archbishop. This Church took, successively, various names, and meanwhile the head tried, at different times, to negotiate for recognition and union with the Holy See, the Established Church, and the Orthodox Eastern Church. In 1911 he was formally excommunicated by the Holy See.

In 1913 he ordained Mr. James Ingall Wedgwood, then General Secretary to the English section of the Theosophical Society; Mr. Rupert Gauntlett, Secretary to an "Order of Healers" attached to the Theosophical Society, and also author of *Health and the Soul*—"a plea for magnetic-healing"; Mr. Robert King, expert in "psychic consultation based on the horoscope," and Mr. Reginald Farrer. All four had been students for the Anglican ministry, and had later joined the ranks of the Theosophists. Archbishop Mathew, who was completely ignorant about Theosophy, took fright on finding that Mr. Wedgwood and his companions were expecting the coming of a new Messiah, and failing to secure their recantation, he closed the Old Catholic Church and offered his submission to Rome, but withdrew it, and instead founded the "Western Uniate Catholic Church." Mr. Wedgwood, failing to obtain from Mr. Mathew the episcopal consecration he desired, was at length consecrated by Bishop F. S. Willoughby—who had himself been consecrated by Mr. Mathew in 1914, but was expelled the following year from the Old Catholic Church, by Mr. Mathew on account of facts which were then known. Mr. Willoughby consecrated first Mr. King and Mr. Gauntlett, and later, with their assistance, Mr. Wedgwood, February 13, 1916, and then made his submission to the Holy See. Mr. Wedgwood left immediately for Australia, and at Sydney consecrated Mr. C. W. Leadbeater, formerly an Anglican clergyman, as "Bishop for Australasia."

In 1916 an assembly of bishops and clergy of the Old Catholic Church adopted a new constitution, which was published under Mr. Wedgwood's name, in which there was nowhere any mention of Theosophy or a new Messiah. However, in November, 1918, there was another declaration of principles, in which the name of the Old Catholic Church was replaced by that of the *Liberal Catholic Church*. In the *Vahan*, June 1, 1918, Mr. Wedgwood writes: "... Another part of the work of the Old Catholic Church is the spreading of theosophical teachings in Christian pulpits; and a third and most important side is the preparing of the hearts and minds of men for the coming of a Great Teacher."

In the *Theosophist*, October 1916, Mrs. Besant writes:

"There is slowly growing up in Europe, silently but steadily, with its strongest centre perhaps in Holland, but with members scattered in other European countries, the little-known movement called the Old Catholic, with the ancient ritual, with unchallenged Orders, yet holding itself aloof from the Papal Obedience. This is a living Christian Church which will grow and multiply as the years go on, and which has a great future before it, small as it yet is. It is likely to become the future Church of Christendom 'when He comes.'"

What of the "ancient ritual"? for we find in the *Theosophist*, October 1917: "Bishop Leadbeater's great work, which he hopes to carry on uninterruptedly, is the preparation of the liturgy of the Old Catholic Church, in which Bishop Wedgwood, as presiding bishop, collaborates." We are further told: "On Easter Sunday 1917, the revised liturgy was used at a Mass for the first time." Again the "clairvoyant": "Bishop Leadbeater is investigating the occult side of the Mass, and is preparing a complete book on the 'Science of the Sacraments'" (*The Messenger of Krotona*, November 1918).

As Mr. Stanley Morison truly says in his book *Some Fruits of Theosophy*, from which we have drawn the above information: "The so-called High Mass 'done' by Mr. Leadbeater has no connection with Christianity."

It is merely a method of charging the elements and congregation with the forces of their Christ Maitreya.

In his introduction to *Serpent Power*—translated from the Sanskrit—Arthur Avalon, in criticising Leadbeater's clairvoyant experiences, writes: "This experience appears to consist in the conscious arousing of the 'Serpent Fire' (Kundalini or sex-force) with the enhanced 'astral' and mental vision which he believes has shown him what he tells us." It is in fact altogether astral, laying him open to deception and mental suggestion from his so-called Masters.

This Eucharist Service, as described by C. W. Leadbeater (Bishop), in his *Science of the Sacraments*, 1920, is pure paganism, a pantheistic conception evolved out of Illuminism. Apparently it serves much the same purpose as the rituals and ceremonies of illuminised occult orders, more especially the Corpus Christi ceremony, and those of the vernal and autumnal equinoxes which are held for the purpose of drawing down the astral light into the Order, reaffirming the link with the hidden Centre. The Trinity of the Liberal Catholic Church is that of Paganism and Gnosticism. Their "Kingdom of Heaven" is the "Great White Brotherhood"—the so-called "communion of saints": and their so-called Christ is Maitreya, whose power they attract and manifest during the service.

The whole scheme is a perversion of the Roman Catholic liturgy—deleted, added to and altered—using the prayers, etc., as magical invocations or incantations, so as to generate a magnetic force—finer forces of Nature—which in turn attracts the universal life-forces, and through them the influences of their "World Teacher," or Maitreya, a method, Leadbeater says, "of spiritual outpouring to help on the evolution of the world!" Always the same old excuse of the Illuminati!

According to Leadbeater, in the "Asperges" the altar and congregation are enclosed in an "etheric astro-mental bubble"—an area cleared for the magical operation! The forces are generated by the fervour, devotion, and enthusiasm of the worshippers, by the

ritual, music, and incense, creating vibrations; the Cross is the direction down which the forces descend upon the Host.

At High Mass a Triangle officiate, receiving and distributing the force, very similar, as we shall see, to triangles of power in all occult orders. A deacon and subdeacon, representing positive and negative, gather up the forces generated by the people, which they pass on to the priest, who stands in front of the altar before the Cross, and who, Leadbeater says, with the aid of attending angels and rays (seven aspects of the solar force), builds up an astro-mental—thought-form—eucharistic edifice over the elements, in the form of a Mosque with a square foundation having domes and minarets rising above, enclosing the elements within it. This becomes, he says, a centre of magnetic radiation, condensing and distilling the force, and can be “imagined as a power-house, the etheric eddying round the altar is the dynamo, and the celebrant is the engineer in charge!” The censuring, he says, isolates the altar by “a shell of powerful magnetism,” which later is extended, by a second censuring, to enclose the congregation, binding them into a magical whole; they must then think not as individuals but as a body. The incense, more especially sandalwood, recommended by Leadbeater, loosens the astral body, inducing passivity, and prepares the people for the reception of the influences invoked.

The force from the congregation wells up and creates a vortex round the altar, down which rush the forces from above into the edifice and elements. The force radiating from the Host he describes as “a manifestation of the finer forces of matter—a stream of liquefied light, of living gold dust,” that is the ether or so-called spirit of illuminism, and the communicant in turn radiates the force upon all around him. He further states: “A bishop lives in a condition of perpetual radiation of force, and any sensitive person who approaches him will at once be aware of this. . . . Whenever he chooses he can gather together this force and project it upon any desired object.” This is simply the Astral

Light or "Serpent Power" which slays or makes alive, and judging from the past history and present activities of some of these Liberal Catholic Theosophical bishops, can the force radiated and projected by them lead to anything but moral and mental disorder, even when used by them for magnetic healing?

That this is merely Illuminism, playing about with Nature's forces, is shown by the following statement made by Leadbeater:

"The marvellous efflux of the Holy Eucharist is arranged to synchronise with and take advantage of a certain set of conditions in the daily relation of the earth to the sun. There is an outflow and a backflow of magnetic energy between sun and earth—a magnetic tide, as it were, and the hours of noon and midnight mark the change. . . . Therefore the Holy Eucharist should never be celebrated after the hour of noon . . . the reserved Host may be administered at any time," or used for "Benediction."

What of our Anglican priests who are also Illuminati—is this in part their conception of the meaning of the Eucharist service?

At the beginning of 1927 Mrs. Besant issued an appeal for £40,000 to purchase a Happy Valley in California, "where the seat of a higher-plane civilisation may be prepared for the coming of the Messiah," with Krishnamurti as "vehicle!" And Krishnamurti himself writes of this valley, December 1926, in the *Herald of the Star*:

"I have decided to stay at Ojai, California, till April, in order that I may help in building up the Centre there. . . . Ojai will be another World Centre like Ommen (Eerde Castle, Holland). I am very glad indeed that we shall have our own school here in Ojai, and Mr. N. S. Rama Rao, M.A., of the University of Cambridge in England, and late Vice-Principal of the National University, Madras, India, has kindly consented to act as the Head Master. . . ."

We have seen that Mrs. Besant, the "Protector" of this Messiah, had formed an alliance with the political and subversive Grand Orient Freemasonry, who bring about their schemes by means of revolution. Of this "higher-plane civilisation," Lady Emily Lutyens, one of

Mrs. Besant's most faithful followers, writes in the *Herald of the Star*, March 1927:

"We are witnessing the birth of a new-world consciousness, of a world civilisation . . . We are witnessing all around us the destruction of the old world, the old civilisation, with the corresponding suffering which destruction always brings in its train. Old traditions are being broken down, old customs destroyed, old landmarks swept away. The values of life are changing, the emphasis is being laid upon new conditions and point of view. With the suffering born of destruction goes also the birth pangs of the new world which is coming into being. When the outer form becomes so rigid that the life is in danger of being crushed, when civilisation has become too material, that form and that civilisation are broken, in order that the life may be released. . . . New world conditions demand a new Gospel, and the Teacher is here. . . . Christianity has also been an intensely individualistic religion, laying emphasis on personal salvation . . . but it is a spirit which must give way to the new trend of modern thought and to the world civilisation which is being born. The new Gospel, if it is to meet the needs of the world, must be universal in its application, and the Christ to-day, by the mouth of Krishnaji, tells us that He comes to establish the Kingdom of Happiness on earth. . . . There must be anarchy before there can be creation. . . ."

Through such instruments and by such teachings do these subtle masters of subversion and perversion blind the people and pave the way to their long-thought-out "Universal Republic," the destruction of Christianity and all old civilisations.

Of this gradual overshadowing or obsession of Krishnamurti, by their master Maitreya, many have written as follows:

In the *Herald of the Star*, January 1927, C. Jinarajadasa writes: "I knew that, in 1911, the great Teacher was experimenting with the young body of Krishnaji to attune it even then." As Leadbeater told him: "Even at that time the great Teacher was using the vehicles of Krishnaji as a pivot from which to discharge forces to movements in the world, of which Krishnaji knew nothing."

Twice he saw the Teacher's face in that of Krishnamurti:

"The second occasion was one evening when I was reading to Krishnaji and his brother. . . . I looked up at him, and there I saw that wonderful Face. Of course not a line of Krishnaji's face was changed. . . . And yet there was such a change as it is utterly impossible to describe. I can only say, it was the face of the Lord."

In all occult societies the chiefs and advanced adepts, at times, look with the face of their Master and speak His words—a partial obsession!

The Rev. Charles Hampton, of New York, writes, *Herald of the Star*, December 1926:

"The Order of the Star in the East, which exists for the sole purpose of preparing the way for the Coming, has over 50,000 members throughout the world. . . . The Head of the Order is Krishnamurti, who is now thirty-one years old. The 'Protector' is Mrs. Annie Besant, International President of the Theosophical Society. . . . On December 28, 1911, the first overshadowing of the World Teacher took place at Benares, when the Head, then a boy of sixteen, was giving out some certificates of membership. No words were spoken. On that occasion, in the presence of over 400 people, among them many prominent men, the spiritual force was so obviously manifest that almost all of them spontaneously knelt. The overshadowing was unmistakable, but it only lasted a few minutes. It was, however, a most striking scene. Brahmanas and Buddhists, Parsis and Christians, haughty Rajput Princes and gorgeously apparelled merchants, British Army officers, University professors, grey-haired men and young children—all in rapt devotion in the presence of an extraordinary spiritual outpouring flowing from a sixteen-year-old Hindu boy.

"The next public manifestation came when Krishnamurti was thirty years old. On the evening of December 28 of last year he was speaking at the Jubilee Convention of the Theosophical Society at Adyar, in India. This time the World Teacher Himself spoke, although He only said a few sentences. Mr. Krishnamurti was explaining why the Teacher was coming and something of what He would do, when a Voice of penetrating sweetness, speaking in the first person, said these words: 'I come for those who want sympathy, who want happiness; who are longing to be released; who are longing to find happiness in all things; I come to reform not to tear down; not to destroy but to build.' . . . This same World Teacher will soon come again, speaking through another disciple, as he spoke through Jesus 1,926 years ago. . . . In our view we draw a clear distinction between Jesus and Christ. . . . We know that at the Baptism of Jesus, and again at the Transfiguration, *something was added to Jesus* that

was not there before. That is perfectly explained by this distinction between the disciple Jesus and the Lord Christ. . . . We look upon Krishnamurti as a disciple, whose body will be used by the World Teacher. . . . At first months will separate the public manifestation of the Lord. Later He will speak more frequently, until we hope it will be possible for Christ to stay with us for many years. When He came before, He was only allowed to stay for three brief years doing public work, when He was murdered. As a result of that effort all He left was a little seed of 120 people. . . . If we make it possible for Him to stay ten times three years, what harvest will not that seed bring forth? When He came before, John the Baptist alone prepared the way for Him. To-day tens of thousands of sincere people are His forerunners. . . . We hope to make it possible for Him to stay many years once the body of His disciple is tempered to stand the strain sufficiently. Will the Christian Churches accept Him? . . ."

In the Star Camp, Castle Eerde Ommen, July or August 1926, the Teacher again spoke through Krishnamurti to the assembled people, and briefly He told them the "only happiness worth possessing" was to act, think, and feel through the mind and heart of the Teacher! Here are two accounts of this occasion given by Geoffrey West in his *Life of Annie Besant*:

"A retired British officer writes:

'It happened at the evening camp fire. . . . I suddenly felt an overwhelming impulse to remove my hat reverently. . . . I was conscious that another voice than Krishnamurti's was speaking. The voice used old English (no uncommon habit with these Masters!), which Krishnamurti had never done. This continued for four or five minutes, then Krishnamurti sat down. I was conscious of the utter stillness. Not only the two thousand pilgrims, but the very insects in the trees were quiet, and even the fire-stopped crackling. We felt we had all become parts of one great body.'

"Another witness, a Cambridge physicist . . . declared he saw a 'huge star over Krishnamurti's head burst into fragments and come raining down. For an instant I thought I was back in France'!" This astral light phenomenon is not unheard of in other Illuminised Orders; it is the illuminating 'Serpent Fire' projected by these hidden Masters, and more often it is hypnotic.

Finally, at Ommen 1927, Krishnamurti announced:

"My Beloved and I are One." The obsession was completed, Krishnamurti's own personality was in absolute abeyance!

In a pamphlet, issued by Mrs. Besant's Theosophical Society, on "The Doctrine of Rebirth Scientifically Examined," W. Y. Evans-Wentz, M.A., D.Litt., D.Sc., appears to attempt to prove the unprovable, and by quoting Celtic beliefs to show the possibility of the reincarnation of the so-called great teachers. As

"the logical corollary to the rebirth doctrine . . . the gods are beings which once were men, and the actual race of men will in time become gods. . . . According to the complete Celtic belief, the gods can and do enter the human world for the specific purposes of teaching men how to advance most rapidly towards the higher kingdom. In other words, all the great Teachers—Jesus, Buddha, Zoroaster, and many others . . . are . . . divine beings who in inconceivably past ages were men but who are now gods, able at will to incarnate into our world. . . ."

The pamphlet ends:

"In the same way, what in this generation is heretical alike to the Christian theologian and to the man of science, may in coming generations be accepted as orthodox."

I suggest that this reincarnating Maitreya is neither god nor divine being, but is more likely one of these Cabalistic Jews, still in the body of the flesh, whose aim is perversion of Christian beliefs.

In a speech, given before the Esoteric School of the Theosophical Society, we find Mr. Baillie Weaver propounding the same theories; he said:

"Equally inevitable also is the fact that these superhuman beings take a share in the governments of the world; that they appoint, train, and use pupils and agents, and from time to time come to earth to teach their less advanced brethren, and that this school is one of the agencies, both for training of pupils and the purpose of *transmitting power*."

Again, Mary Gray, of California, writing on the "Path of Probation" in the *Herald of the Star*, December 1926, says:

"As the chela passed successfully the tests, as he proves his capacity to stand alone . . . he begins to draw closer to the

Master and to share in His work. More power is made available for the chela's use, since it has to be proved that he can be trusted to react well to its stimulation. He begins to enter upon his period of service, in which he distributes the Master's force—or, more accurately, *small portion of the force of the White Lodge*—either in active service in the outer world or in intimate contact with those about him. The use of the force expands and develops his vehicles and their powers. His brain increases in power, his devotion in intensity and purity, his actions in accuracy, skill, and power. . . . Moreover, he becomes more *radiant*, a *luminous*, serene, and joyous figure in the dark atmosphere of worldly life. At the same time he begins definite training on the inner planes, in which he is taught the use and control of forces there. Little by little he gains knowledge of the control of the various elements there. . . . In all these things he is taught how to command (forces) . . . in the name, and by the authority of the White Lodge, *as an agent of its power. . . .*"

After the consummation of the coming, the "Order of the Star in the East" assumed a new name. They apparently believed that the star of the World Teacher was at last among them and that they no longer required to look for it in the East, and no longer required a herald to announce His coming, so it very simply was reduced to the "Order of the Star," with its national organ the *Star Review*. Its organisation was said to be international and national, but nevertheless it was universal. Its objects were said to be (1) To draw together all those who believe in the presence of the World Teacher in the world; (2) to work with Him for the establishment of His ideals. Its international magazine was the *Star*.

In the February issue of this Review, 1928, through his mouthpiece, Krishnamurti, the World Teacher, in the name of Liberation, expounds his doctrine of absolute negation, necessary for the building up of his new Kingdom—the peace, unity and happiness of universality and deindividualisation. Here are a few extracts from teachings given at Ommen, August 1927, and at Paris, September 27, 1927:

"The purpose, the manner of attaining this happiness, of gaining this Liberation, is in your own hand. It does not lie in the hand of some unknown god, or in temples or in churches, but in your own self. For temples, churches, and religions bind, and

you must be beyond all dreams of God in order to attain this Liberation. There is no external God as such who urges us to live nobly, or to live basely; there is but the voice of our own intuition. . . . When that voice is sufficiently strong, when that voice—the result of accumulated experience—is obeyed, and you yourself become that voice, then you are God. . . . So the most important thing is to uncover this God within each one of you. That is the purpose of life; to awaken the dormant God (the unused sex-force, the Kundalini within you) to give life to the spark which exists in each one of us, so that we become a flame (illuminised), and join the eternal flame of the world (the universal life-force or ether—as above so below, of Hermes). . . . In the permanent is established, is seen, the only God in the world—yourself that has been purified.”

Here we have the creed of Cabalistic Jews—the “Deified Man.” Now Krishnamurti being merely the “vehicle,” the flame, the voice and intuition within him, and which he listens to, can only be those of the World Teacher; remembering this, the following extract is interesting:

“And so it is my desire that you should not be mesmerised by anything I say, because if you are put to sleep by my words or by my thought, by my desire, by my longings, you will be just as much in prison or even more so than you were before you came to this place.”

But is this not just what has happened? A negative body prepared for the reception of these hypnotic suggestions; do his followers not all live and move and have their beings, as it were, in Krishnamurti as the ‘vehicle’ of the World Teacher? By their Liberal Catholic Church Mass do they not one and all unite in communion with this World Teacher, this so-called Christ?

Further, in a poem in his book *The Search*, an absolute freedom from everything is required—freedom from the narrowness of tradition, custom, habit, feeling, thought, religion, worship, adoration, nation, family possession, love, friendship, even thy God, etc.—then all barriers will have fallen; and what is to take their place? The flame, the voice, the intuition from the World Teacher, the New Kingdom of Happiness—the hypnotic control of Illuminism!

And who is this World Teacher? Mrs. Besant, in the *Herald of the Star*, April 1927, enlightens us. Speaking of Krishnamurti's "great initiations," where, in the first, she promised the "Great Ones" to guard him with her *power*, and Leadbeater promised to guide him with his *wisdom* (here we have, with Krishnamurti as the apex, the Triangle necessary for the manifestation of the power of the World Teacher!), she says:

"And then the day came when our office ended . . . we took the child, whom we had received as guardians, as a man no longer wanting aught of us (the manifestation being accomplished!) . . . to the Lord Maitreya . . . the then bud had blossomed out into a wonderful flower; and that flower is placed at the feet of its Owner, the Lord Maitreya, the Christ, the Saviour of the World."

Again, in the *Herald of the Star*, March 1927, she said at Ojai, California:

"As much as each can see will be to each of you the manifestation of the Christ. For my own part, who know Him in His far-off Himalayan home (astrally), where I have heard Him speak of His Coming, and being here with our Krishnaji, I need not say how, having loved Him for so long a time, I rejoice to recognise in Him the Presence of our Lord."

Is this not a liberation unto bondage, a body prepared in which to sow the seeds of world disintegration, by the power working behind and through Grand Orient Judæo-Masonry, to which Mrs. Besant's Co-Masonry is allied?

And what is the outcome of this manifestation? At the 1929 Ommen Camp Krishnamurti announced that the Order of the Star was to be dissolved; all he had desired was to lead people to "freedom," but, he said, they did not want freedom. Mr. Lansbury, for many years a follower of Mrs. Besant and believer in the World Teacher's mission, making the best of the apparent failure, said:

"Krishnamurti has broken the bondage of mere organisation . . . with a magnificent gesture he has bid the surrounding young people of all races to develop their own individuality in their own way—responsibility for one's life and character depending on oneself."

A correspondent in the *Patriot*, August 29, 1929, gives some interesting details as to what went on at this Camp Meeting at Ommen which we give verbatim:

"I have studied Theosophy and its kindred movements, such as Co-Masonry, the Liberal Catholic Church, and the Star, for some years, and have formed the definite opinion that behind the mask of the innocent study of symbolism, brotherhood, and comparative religion there lies a deep-seated anti-British organisation. The link between these movements is Dr. Annie Besant. . . .

"Last year the camp at Ommen was a most astounding place. Though the key-note of the Star teaching is 'freedom for all,' the camp was surrounded by a seven-foot barbed-wire fence; all members had to wear a label which showed clearly their name and number, and without which they were not allowed in or out of the camp; there were endless irritating rules and regulations, all destined to reduce the inmates to the last stage of servility.

"Brotherhood among the different nationalities was supposed to prevail, but it was noticeable that the German contingent, who were frequently in positions of authority, took every opportunity of insulting the English and French members, the Englishmen always allowing themselves and their womenkind to be thus treated.

"The table manners of the campers would have disgraced a farmyard, though, of course, Krishnamurti did not feed with the common herd, but in luxury at Eerde Castle, the residence of Baron von Pallandt, a prominent member of the Theosophical Society, who also holds a very high degree in the Co-Masonic Order.

"The camp was for men and women of any class, creed, or colour, and it was customary to force well-bred Englishwomen at every meal to wait upon Indian and African natives mostly in their native dress. These women were reduced to such a state that they literally fawned upon the coloured men, beseeching them to eat, and often producing special tit-bits for them, while their fellow-countrymen went hungry.

"The clothing worn by many of the members was as scanty as was compatible with the most elementary decency. Photographs brought home prove this, and copies of these photographs are in the possession of the Authorities, and also in my possession. One of these shows a native, in native dress, walking round the camp with an English girl clad in nothing but a flimsy shirt and a pair of shorts, each with an arm around the other.

"Among other details, the smell of ether from one of the tents at night was overpowering; this drug, according to some occultists, being one of the most powerful in 'liberating the spirit from the body.'

"The 1929 camp at Ommen has just ended, and it was apparently there that Krishnamurti publicly announced that the Order of the Star would be dissolved. What is going to happen to his unfortunate dupes who have followed him slavishly, have given up their own religion, and who have worshipped him blindly is impossible to say. His own words and writings urge them to have no other support but themselves, which in plain English means having no other support but him; he is now casting them away with broken beliefs, no ideals, and no leader or Teacher on whom to rely. He has undermined their faith in God and their country, and now leaves them in a state of utter chaos.

"Is it possible that things have been rendered too hot for the Order of the Star to continue? Is it because they have fought among themselves? Or can it be that Dr. Besant and the black Messiah have ceased to see eye to eye in their anti-Empire and occult activities?

"Time will show; at present let us be duly thankful that one group, at any rate, of the subversive societies is as a house divided against itself, and there are still loyal men and women who will risk their time, money, and even more in unrewarded service to their King in order to unmask these subversive and seditious organisations."

Nothing could be more damning than the above, but yet it is only a glimpse of the real diabolical work that is being slowly carried out through secret societies and many other movements, some apparently harmless. It is the work of the same disintegration power as is being carried on in Russia through the "Godless" and similar groups; it means the degradation of humanity, the death of its soul, making it lower even than the brute-beast.

In these secret societies the methods are ever the same; it is gradual obsession by this hidden power through so-called illumination, or the age-old illuminism by means of the perversion of the sex or creative forces in man and in Nature. This is shown in the symbol of the Theosophical Society.

The symbol represents Illumination or Initiation. Most of these esoteric and secret Orders are ruled and directed by the invisible Masters of the Great White Lodge, and under their instructions illumination is artificially and intensively induced in a comparatively short time. The individual, as directed, works from within,

while the master works from without, both using this "Serpent Power"—the dual creative forces of all Nature, the forces of attraction and repulsion. The individual, by means of exercises, meditations, etc., inspired by these masters, awakens within himself this "Serpent Power"—the Kundalini or unused sex-forces—which lies coiled up in the lower part of the body. It is said to be sublimated or purified by fire and water—as indicated by the hexagram or interlaced triangles—the Jewish Star of power—or more correctly perverted; and rising up through the nerve-centres, vivifying them, awaking clairvoyance, clairaudience, and intuition, the head and the tail—the positive and negative forces—unite at the base of the nose, the Pineal Gland. The symbol in the small circle above is the Svastica or electric Hammer of Thor, a whirling, disintegrating electric force breaking down the protective barriers—the will and the reason—creating a vortex down which enters the outside magnetic force of light from the masters. Thus the adept is illuminised, and the Etheric Link is formed by these controlling masters from without just as in the Liberal Catholic Mass.

The Ankh in the centre is the Egyptian symbol of life, it is the creative principle, the lingam. The encircling serpent isolates, conserving the force within, rendering powerful the illuminised tool. This tool is ready for the appointed work; he is free, not to use his freedom for himself, but for these masters. It is a liberation unto bondage. At the top of the symbol is the three, the triangle of power or unity, by means of which the power is manifested in the Order and individual.

Illuminism can be individual, group, or world, and this can be applied to present world conditions. World revolution—the electric Hammer of Thor. Its consummation—invisible world domination through prepared and illuminised "vehicles."

Take the *Protocols of the Learned Elders of Zion*, which have been marvellously correct as prophecy, whatever their first origin, before M. Joly used part of them in 1864:

Page 10:

"To-day I can assure you that we are only within a few strides of our goal. There remains only a short distance, and the Cycle of the Symbolic Serpent—that badge of our people—will be complete. When this circle is locked, all the States of Europe will be closed in it, as it were, by unbreakable chains. The existing constructional scales will soon collapse, because we are continually throwing them out and destroying their efficiency." (The disintegrating Hammer of Thor!)

Epi., page 90:

"... Constantinople is shown (on the sketch of the course of the Symbolic Serpent) as the last stage of the Serpent's course before it reaches Jerusalem. Only a short distance still remains before the Serpent will be able to complete its course by uniting its head to its tail. . . ."

Page 16:

"Who or what can dethrone an invisible power? Now, this is just what our Government is. The Masonic Lodge (esoteric) throughout the world unconsciously acts as a mask for our purpose. But the use we are going to make of this power in our plan of action, and even our headquarters, remain perpetually unknown to the world at large."

Mr. Philip Graves, in his book, *Palestine, the Land of Three Faiths*, speaking of the Okhrana, or Tzarist Secret Police, said that these police knew the Jewish and non-Jewish revolutionaries so well that it was said no one knew where the Okhrana ended and the revolution began!

After reading *The Tcheka*, by George Popoff, one is inclined to ask, who is the ruling power behind the Tcheka, and who was the power behind the Tzarist Okhrana, many members of which remained in the service of the Tcheka? Was it not Jewish and occult? According to Popoff, whoever took service under the Tcheka immediately changed, and from simple, honest men became crafty, brutalised, and fanatical, and during the examinations of prisoners appeared to use hypnotic force.

Is the same not true of most of those who are entrapped by these secret and subversive societies? They enter with high ideals, seeking spiritual development for

themselves and others, the result being often a fanatical obsession, perverting all that is high and sacred; curiously enough, invariably the higher the ideals the greater the blind acceptance of their master's call to take part in their diabolical work of destruction.

Further it is interesting to find that the oath of secrecy and silence demanded from the candidate and adept is always in connection with the astral methods of contacting these masters and the real aims and work of the Order as directed by them in this mysterious secrecy and silence. Of the Theosophical Oath, René Guénon writes:

"One thing with which secret societies, and in particular Freemasonry, is most often reproached is the obligation under which they compel their members to take an oath the nature of which varies, as also the extent of the obligations which they impose; it is in most cases an oath of silence, to which is added sometimes an oath of obedience to the orders of the chiefs known or unknown. The oath of silence may itself concern either the methods of recognition or the special ceremonial used by the society, or even the existence of the latter, its organisation, or the name of its members; more often it applies in a general way to what is said and done in it, to the power exercised, and to the teachings received in it under one form or another. Sometimes they are pledges of another kind, such as the promise to conform to certain rules of conduct which can, with good reason, appear abusive as soon as they take the form of a solemn oath. . . . What alone interests us at the present is this, that if it is a valid reproach against Masonry and against some other societies more or less secret . . . it is equally valid against the Theosophical Society. The latter, it is true, is not a secret society in the complete sense of the word, because it has never made a mystery of its existence, and the greater part of the members do not try to conceal their grade. . . . For our present purpose we will here admit as sufficient the opinion according to which a secret society is not necessarily a society which conceals its existence or its members, but is, above all, a society which has secrets, whatever their nature may be. If this is so, the Theosophical Society can be regarded as a secret society, and its very division into 'exoteric' and 'esoteric' sections would be sufficient proof; be it understood, in speaking here of 'secrets' we do not mean by that the signs of recognition, but the teaching strictly reserved to members or certain among them to the exclusion of others, and for which they exact the oath of silence; these teachings in Theosophy appear, above all, to be those relating to

'psychic development,' since such is the essential aim of the 'esoteric' section. . . .

"Let us now return to Mme. Blavatsky's statements, and let us see what concerns the oath of silence: 'As for the inner section actually known as the "esoteric" since 1880, the following rule has been determined and adopted: "No member shall use for personal ends anything which has been communicated to him by a member of the higher section. The infraction of this rule will be punished by expulsion." However, now, before receiving any communication of this kind, the postulant must take the solemn oath never to use it for personal ends, and never to reveal anything confided to him, unless he is authorised to do so' (Mme. Blavatsky's *Key to Theosophy*, 1889). Elsewhere she refers to these teachings, which must be kept secret: 'Although we reveal all that is possible, we are nevertheless obliged to omit many important details which are only known to those who study the esoteric philosophy, and who, having taken the oath of silence, are consequently *alone authorised to know them*' (*Key to Theosophy*). In another passage allusion is made to 'a mystery relating directly to the power of consciously and voluntarily projecting the "double" (astral body), which is never revealed to anyone except "chelas," who have taken an irrevocable oath, that is, to those who can be trusted' (*The Key to Theosophy*).

"Mme. Blavatsky insists, above all, upon the obligation to observe always this oath of silence, obligatory even for those who, voluntarily or not, should have ceased to take part in the society: she puts this matter in these words: 'A man who is asked to leave or forced to resign from the section, is he free to reveal things which he has been taught, or infringe one or other of the clauses of the oath he has taken?' And she replies: 'The fact of resigning or being sent away frees him only from the obligation to obey his teacher, and from taking an active part in the work of the society, but does in no way free him from the sacred promise to guard the secrets which have been confided to him. . . . All men and women who possess the slightest sense of honour will understand that an oath of silence taken on a word of honour, still more taken in the name of his "Higher Self," the god hidden in us, must keep it until death, and that although having left the society no man or woman of honour would dream of attacking the society to which they were thus bound' (*The Key to Theosophy*).

"We also see from these quotations that the oath of silence taken in the 'esoteric' section includes an oath of obedience to the 'teachers' of the Theosophical Society. One is forced to believe that this obedience is carried very far, as there have been examples of members who, ordered to sacrifice a great part of their fortune in favour of the society, have done so without hesitation. These pledges, of which we have just spoken, still exist, as also

the 'esoteric' section itself . . . which could not exist under any other conditions. . . . In such a circle all independence is entirely abolished."

Mrs. Besant, on her return from India in 1924, demanded from all members of the "esoteric" section an oath of implicit belief in and obedience to her as the mouthpiece of the hidden Masters. However, the London Lodge, numbering about sixty members, refused to comply or recognise Mrs. Besant's autocratic rule and political aims. They therefore formed a small group outside her jurisdiction for the study of comparative religion. The "esoteric" section of the Theosophical Society is said to consist of three inner circles—Learners, Accepted or Initiates, and Masters of the Great White Lodge. Very similar to the "Temple of the Desert" in the Near East, to which some of these hidden masters belong, as will be seen when speaking of the "Stella Matutina."

As we have shown, Mrs. Besant's political aims are largely connected with disrupting India under the mistaken idea of forming India's heterogeneous peoples and religions into a "self-governing community."

In 1907 from social work she turned to politics, although not until 1913 did she definitely declare for Home Rule. Lord Sydenham, speaking in the House of Lords, October 24, 1917, said of Mrs. Besant and her aims:

"She wrote a book, which contains more reckless defiance of facts than I have ever seen compressed into the same small space, and in her paper *New India* . . . she said that 'India was a perfect Paradise' for 5,000 years before our advent, that it had become 'a perfect Hell' owing to the 'brutal British Bureaucracy.' . . . The Government of Madras decided to enforce the provisions of the Press Act, and Mrs. Besant was ordered to give security for the good conduct of her paper. As the violence of *New India* continued quite unabated, the security was sequestered. That gave her a right to appeal to the High Court of Madras. The case was heard by three judges, of whom two were Indians, and the action of the Madras Government was confirmed. . . . Well might one of these judges point out that

'this pernicious writing must tend to encourage assassination by removing public detestation of such a crime.'"

In his book, *India as I knew it*, Sir Michael O'Dwyer writes: "Mrs. Besant's Home Rule Movement in India, which was afterwards adopted and amplified by the Indian extremists, was started in 1916 soon after the Easter Monday rebellion in Ireland." It was introduced as a private bill in 1925 and again in 1927, but it aroused little or no interest except among the Labourites who sponsored it.

Mrs. Besant was one of the original promoters and shareholders in the Socialist Publication Company, registered April 12, 1918, under the title of Victoria House Printing Co., Ltd., in which Mr. Lansbury and other Theosophists were the moving spirits. This company produced the *Herald*, which became the *Daily Herald* in March 1919.

Further, Sir Michael O'Dwyer writes in the same book of an interview given by Mrs. Besant at Bombay, August 28, 1924, in which she said:

"I may say . . . that I have worked for the Labour Party for these fifty years of my public life, and also that I have been a member of the Fabian Society, to which several of the Ministers belonged, since 1884. . . . I think we may fairly say we have made India a burning question in the political life of England. We found the Labour Party entirely with us, and as Mr. Smillie publicly said, the majority of the Cabinet (Labour) are with us."

The *Patriot*, April 1, 1926, speaking of the "Labour Research Department," originally the "Fabian Research Department," remarks: "Most of these names show plainly how Red these pink Fabians have become in pouring over the iniquities of the existing capitalist systems."

George Lansbury's political outlook is well known—he joined the Theosophical Society in 1914, and was a follower of and believer in Krishnamurti—and his seditious utterances are many. In connection with the railway strike in 1919 there was one inciting class hatred as follows:

"A General Staff for London is needed to avert the bloody revolution desired by the master class, which only the statesmanship, the courage, and the solidarity of the working-class can prevent. We know well that there is to-day a large element in the master class which deliberately desires and intends to provoke a bloody revolution in order that the workers may be shot down like dogs, and forced back into slavery by bayonets and machine guns."

This from the follower of the so-called "Prince of Peace and Love!"

In *New India*, January 26, 1928, Mrs. Besant's voice was heard once more stirring up the people of India to revolution!

"Awake! Arise! men and women of every caste, class, and community. Your Mother's voice calls you, to make Her Mistress of Her Household. Do not desert Her in Her Hour of need. Boycott the Simon Commission—ANNIE BESANT."

And as President of the Indian Journalistic Association she urged the editors of the Nationalist papers to boycott all reports of the proceedings of the Simon Commission.

In *Freemasonry Universal*, Mrs. Besant's official organ of Universal Co-Masonry, Spring Equinox, 1929, there is an article reproduced from *New India*, which says:

"In the midst of a crisis such as the present, every effort must be made by those who have the inner knowledge to carry through one of the greatest triumphs the world shall ever know. . . . Try to perceive the Great Plan as a whole. . . . It is all one plan, and each part is but a part, however much it may seem to be a whole, all by itself. . . . India is the keynote, India is the centre of that great storm which shall usher in a *splendid Peace*. . . . No true Theosophist, and certainly no one who is working for the *Inner Government of the World*, will be careless of India's welfare. . . . Masonry offers a very special opportunity for the practice of Brotherhood. . . . There must be most careful selection in the beginning as regards admission, and insistence on the most scrupulous observance of the Obligations. . . . Co-Masonry has been given to India that it may be a powerful, organised force for India's service."

Apparently India too is to be broken asunder, if necessary, by the "giant harrow" of revolution, so that

she may share in this same "splendid Peace," under whose yoke the true Russia now groans and suffers—a peace which is to usher in the Universal Brotherhood and World Domination of the Invisible Centre of the revolutionary Grand Orient Judæo-Freemasonry, to which Mrs. Besant's Co-Masonry is allied.

She follows this up in the U.S.A., August 24, 1929, as reported by the *Chicago Tribune*, with false statements against the British Empire, spread over the four quarters of the globe.

At the world congress of Theosophists in Stevens Hotel, Mrs. Besant said that recently she had been trying to help India obtain political measures by which the country may throw off the "yoke of England." "It is estimated that 70,000,000 of India's 300,000,000 population are actually starving." . . . "England's rule has throttled the education of India and the fine civilisation she had before England came. . . . The trouble started when the village system under which India prospered was destroyed." And she stated that "Taxes" was the cause of the widespread starvation (*Patriot*, September 19, 1929).

"... I have been trying to help obtain the dominion system of government for India—her only salvation. I hope revolution will not come. . . . If a revolt were to flare up, the English, with their bombs from the air and their land and water machines of war, would simply cut them down like grain before a scythe."

She had previously announced that she was going back to India to increase the movement for Indian Freedom, which might mean a war of colour. And what is at the back of this evil work of Mrs. Besant? In *The Theosophist*, October 1928, it is said: "The Masters have assured her that Dominion Status for India is part of the Great Plan, and she knows that she will not pass away until that freedom is accomplished!" And she has said: "If you see any one of us working for any particular movement in the world, you may know it is part of the World Plan." And the Great Plan is, "A New Heaven and a New Earth, built upon the ruins of all old-established systems and civilisations."

CHAPTER III

THE ANTHROPOSOPHICAL SOCIETY

RUDOLPH STEINER's early history is somewhat of a mystery, but it is said by some that he was born in 1861, at Krakjevic in Hungary, by others that he was an Austrian. In 1902 he became a member of the Theosophical Society under Mrs. Besant, and was Secretary-General of the German section until 1913, when he broke away from Mrs. Besant, nominally because of the Krishnamurti affair and the Madras Lawsuit; fifty-five of the German Lodges seceded with him—about 2,500 members in all. He then formed a new group, under the name "Anthroposophical Society," a name doubtless derived from a work, *Anthroposophia Magica*, dated 1650, by the well-known alchemist and occultist Thomas Vaughan.

His centres were Munich and Stuttgart, but being unable to obtain the required ground in Munich for his proposed Temple, he finally built it at Dornach in Switzerland. The "Johanneum," later changed to "Goetheanum," was finished in 1920, and to help to meet the enormous expenses he formed an association called the "Society of St. John," alluding, it is said, to the ancient brotherhood of operative Masons. In this Goetheanum he professed to give a new architecture, a new painting, and a new sculpture. It was in fact a symbol of his teaching, wholly pantheistic and entirely unbeautiful in form and design. This was mysteriously burnt down one night at the end of 1922, but was later rebuilt on a smaller and less expensive scale. Steiner apparently never got over the loss of his Temple, and died in Dornach, March 30, 1925, to the last an instrument in the hands of his masters, recording their teachings and instructions.

In an article in the *Patriot*, October 1922, a sound

authority has given some interesting information concerning Dr. Steiner and his past history. It says:

"At this stage of my inquiry I may refer briefly to the existence of an offshoot of the Theosophical Society, known as the Anthroposophical Society. This was formed as the result of a schism in the ranks of the Theosophists, by a man of Jewish birth, who was connected with one of the modern branches of the Carbonari. Not only so, but in association with another Theosophist he is engaged in organising certain singular commercial undertakings not unconnected with Communist propaganda; almost precisely in the manner in which 'Count St. Germain' organised his dyeworks and other commercial ventures with a like purpose. And this queer business group has its connections with the Irish Republican movement, with the German groups already mentioned, and also with another mysterious group which was founded by Jewish 'intellectuals' in France about four years ago, and which includes in its membership many well-known politicians, scientists, university professors, and literary men in France, Germany, America, and England. It is a secret society, but some idea of its real aims may be gathered from the fact that it sponsored the 'Ligue des Anciens Combattants,' whose aim appears to be to undermine the discipline of the Armies in the Allied countries. Although nominally a 'Right Wing' society, it is in direct touch with members of the Soviet Government of Russia; in Britain it is also connected with certain Fabians and with the Union of Democratic Control, which opposes 'secret diplomacy.' . . . The third (force) is the pan-Jewish organisation, which is probably the fountain head of all internationalism, yet is strictly national in its ultimate aim—World Domination. . . . Lastly, there is the vast underground network of Arcane Sects and Occult Societies which in Europe and America are represented by the various Continental Rosicrucian and Templar Orders, the Theosophists and higher degrees of Orient Freemasonry, whose real aim is the overthrow of Western ideals, Western civilisation, and the Christian religion. Of this system of intricate secret societies the various Socialist, Communist, Syndicalist, and Anarchist organisations are the political mole-hills that indicate the nature of the underground burrowings, which are sapping the foundations of our Western civilisation. . . . It has been suggested, and there may be a measure of truth in the idea, that behind all subversive movements there is yet another nameless Force, deeper in the shadows of the underworld of international secret intrigue—something greater than all, and directing all. . . ."

According to a leader in the *Morning Post*, May 15, 1925, Dr. Steiner "made a link between the Bolsheviks and pan-German and Monarchist societies as well as with

the higher grades of Grand Orient Masonry," and was also associated with the Bolshevist Tomsky.

As stated by the late Dr. Carl Unger, one of Steiner's most devoted followers, Dr. Steiner, when asked to define "Anthroposophy" for the *Oxford Dictionary*, wrote: "Anthroposophy is a knowledge produced by the Higher Self in man"; that is the man whose "inner senses" have been awakened by certain processes, etc., taught by Dr. Steiner in his so-called Spiritual Science. It is the building up of a medium. To his disciples his definition was: "Anthroposophy is a path of knowledge to guide the Spiritual in the human being to the Spiritual in the Universe." Here we have the Hermetic axiom, "As above so below"; the union of the life-force or Kundalini within man with the universal life-force without, forming the "deified man," knowing all that was, is, and shall be, reading the records imprinted on the astral light, under control of these so-called spirit beings or masters. It is initiation.

Speaking of this initiation in his lecture, "Christ and the Twentieth Century" (see *Anthroposophy*, Xmas 1926), Steiner says:

"The processes to which the soul of man was subjected in the ancient Mysteries were such that through the influence of other, more highly advanced, personalities (who themselves had passed through this 'Mystery Initiation'), a kind of sleeping state (trance) was induced . . . the body was left behind . . . but the soul (astral body) was able for a certain period to gaze into the spiritual (astral) world *consciously*."

Having been led back to the body, "this soul, having participated in spiritual life (astral), could then come forth as a prophet before the peoples. . . ." According to this Spiritual Science, the ancient Wisdom-teachings "emanate from the 'Initiates.'" He continues: "At the time of the beginning of Christendom the soul of man had become ripe for 'Self-Initiation,' under the guidance of those who knew the experiences which it was necessary to undergo, but without the active co-operation of the leaders of the Temples or Mysteries." But we have good reason to know that the leaders of

Mysteries still co-operate on the astral plane, shaping, hewing, and initiating their future instruments or 'prophets.'

He further tells us that the Mysteries

"stepped forth upon the great stage of world history through the founding of Christianity. . . . Jesus of Nazareth reached the point where . . . He could unite Himself with a Being who hitherto had not been united with any human individual—with the Christ-Being. . . . The Christ permeated the being of Jesus of Nazareth" for three years, and "mighty forces stream out from this event as an impulse for all later human development. . . . And the fact that it was possible for the Christ impulse to enter humanity was brought about by the ancient Initiation principle becoming *historical fact*."

After initiation, "through my own ego, God speaks to me." That is, He becomes clairvoyant, clairaudient, and intuitional, as in all illuminised groups. All this means that the Christ impulse is merely the initiating force of the Serpent or Logos of the Gnostics! We are elsewhere told that the Christ was sent forth by the Gods of the Sun, Moon, and Saturn—the Serpent Power!

Dr. F. W. Zeylmans van Emmichoven writes, in *Anthroposophy*, Easter 1929: "At the Goetheanum in Dornach stands a great group sculptured by Dr. Rudolph Steiner. It represents the Christ as the Representative of Humanity, placed between Lucifer and Ahriman." Of this Christ he says: "In the face all the forces seem to be concentrated at one point on the forehead, where divine wisdom seems to shine." This is the Pineal Gland, where the Serpent Power within unites with that which is without, producing illuminism and control. In his Stuttgart lectures, 1919, Steiner said that for the rescuing of the world from materialism the Orient is too Luciferian and the Occident (Anglo-American) is too Ahrimanic—materialistic knowledge. It is the German mission to steer a right course between the two extremes and save the world! In other words, Germany was to act as the Christ Impulse to the world!

According to Mrs. Besant, Krishnamurti, in trance, was initiated by the "Great Ones," and thus became the

"vehicle" of the Master "Maitreya, the Christ, the Saviour of the World." As such he taught the world in his book, *Life in Freedom*: "As every human being is divine, so every individual in the world should be his own master, his own absolute ruler and guide. . . . There is no God except the man who has purified himself (by initiation) and so attained the Truth." Yet as we have seen, Krishnamurti's individuality is in abeyance, he is but the "prophet" of his "owner" and bondmaster "Maitreya."

In his lecture on "Exoteric and Esoteric Christianity," given at Dornach, April 1922, Dr. Steiner expounds his cult of Christian Illuminism. Speaking of the early Christian traditions, he says:

"The most that can be said is that they exist in the form of historical notes in the archives of certain secret societies, where they are not understood. Anything that goes beyond the fragmentary indications relating to the Christ after the Mystery of Golgotha must to-day be rediscovered by Anthroposophical Spiritual Science. . . . It is possible for humanity to have Divine teachers . . . beings who descended to Earth from the realm of the Hierarchies, and who . . . actually gave spiritual teaching. The men who received such teaching . . . were able to induce in themselves a condition of consciousness in which their souls (astral body) withdrew from their physical bodies. . . ."

This is Yoga, such as is taught in all illuminised groups. The nature of the so-called "Divine Teachers" is thus explained: "The Beings of the Higher Hierarchies are endowed with forces whereby they created Saturn, Sun, Moon, and (from these) finally the Earth." Then for the evolution of man they decreed that the development of intellect was necessary, and this these Gods themselves were incapable of doing, so "the Gods were forced . . . to enter into a pact with Ahriman (the 'black god of the Manicheans, the Ahriman of old idolaters,' according to Eliphas Levi). . . . They realised that if Ahriman were once admitted as Lord of Death, and in consequence Lord of Intellect, the earth would no longer remain in their keeping. . . ." To prevent this the Gods themselves must gain knowledge

of Death." It was only possible for them to learn of death as it takes place on earth by sending one of themselves—the Christ Being—down to earth. It was necessary for a God to die upon earth. . . ."

"The Beings of the Hierarchies, belonging to Saturn, Sun, Moon, and Earth, allowed Ahriman to play a part in earthly evolution, but succeeded in restricting his dominion, in that they used him for the purposes of earthly evolution. Without Ahriman the Gods could never have made man into a being of intellect; were it not for the fact that the edge of his power was broken at the time of the Christ event, Ahriman would have succeeded in intellectualising the earth completely, in reducing it to a state of utter materialism."

One cannot fail to see at a glance that this is but another pantheistic, illuminised cult of the I.A.O.—the Sun, Moon, and destroying Fire, the Serpent Power or life-force of all Nature, "interwoven with the earth." That is the "fixation of the astral light in a material basis," forming illuminised tools. It is the God Pan once more arisen, playing upon his old mysterious pipe, showing forth the mysteries of the interlaced triangles—generation, creation. By this force the world was to be initiated or illuminised, but first Saturn had to disintegrate and destroy all old-established systems and religions, and from the ashes, like the Phoenix of old, was to rise up the new kingdom of Lucifer—the Great Perversion! Not by intellect and reason, but by negation and blind faith was this to be accomplished.

After studying Steiner's "Knowledge of the Higher Worlds," or "Way of Initiation," it becomes increasingly clear that it means in reality a preparation for obsession by these hidden beings, so much spoken of by Steiner, who, working on the astral plane, are everywhere seeking for dupes and tools through whom they can carry out World Revolution leading to World Domination. By this means these beings instruct and orient, building up a "Spiritual Science," through an illuminised adept and teacher such as Steiner was, whereby many more are trained, instructed, and gathered into their fold of devilish usefulness, largely under the

mistaken belief that the scheme is divinely inspired for the "higher evolution of the world."

Although, as we shall see, Anthroposophy has been declared by Steiner to be entirely a public society, still he writes: "Only so much will here be explained as can be publicly imparted." His science is still "occult," and in all that matters remains secret and hidden. There are three stages in his Initiation scheme:

(1) *Probation*.—The awakening of the inner senses by meditation. For this, devotion, reverence, humility, the muting of all criticism or adverse judgment is required; the personal must be subdued, the universal outlook must be awakened for the service of "humanity." Calmness, leading to complete passivity, must be cultivated, and all impressions of the outer world shut out; then comes the "inner silence," in which "hidden beings" speak to him. For the awakening of these senses he must if possible live near Nature, among the pine-perfumed forests and the woodlands, or gaze upon the snowy peaks. In these meditations his thoughts must be oriented by the thoughts of advanced men who, according to Steiner, throughout the ages have been thus inspired by similar beings—"Bhagavad Gita, St. John's Gospel, Thomas à Kempis, and Spiritual Science!" Here we have Johannism and one of Weishaupt's well-known methods more or less universally employed in illuminism. The Kundalini must be awakened by concentration on the *feeling* produced by growth and decay in nature, one akin to a "sun-rising," the active life-force, and the other to the "moon-rising," the passive life-force; and this opens up the "astral plane." He must never *intellectualise*, only *feel*. This leads to orientation: he begins to hear. The passivity must extend "to listening without criticism, even when a completely contradictory opinion is advanced, when the most hopeless mistake is committed before him; then he learns, little by little, to blend himself with the being of another and become identified with it." This would train him to let go his own personality and opinions, laying himself open to obsession by another, or even by these

"hidden beings," on the astral plane, who only under such conditions can communicate with him, implanting their ideas in an "empty vessel."

(2) *Enlightenment*.—Again, by further awakening these positive and negative forces of the Kundalini—the united force which must eventually attract the controlling forces from the masters—he becomes clairvoyant, and sees the colours of these forces: they are red-yellow and blue, the positive and negative poles of the OD of the Jews, the astral light. Finally, he awakens the central and uniting force, then he meets these beings. Further, all fear must be conquered, for, as the Stella Matutina ritual says, "fear is failure," for without the fearless faith of the hypnotised subject, on the part of the adept, these beings cannot safely attempt the final stage of this diabolical obsession.

(3) *Initiation*.—He must pass through "trials," to test his endurance and faith. In these all his doubts are removed, he acts instantly as inspired by these beings, he ceases to act and think for himself, he is controlled—"as above so below." He now becomes a vessel of light, and is taught by these masters how to apply the knowledge given and use it for "humanity," or more correctly, against humanity. He is told that "he must only lend his hand to destruction, when he is also able, through and by means of destruction, to promote new life"—the ancient creed of Illuminism, "the evil helps forward the good!" It is perversion, and the way to World Revolution, not to the "salvation and higher evolution of man," but leading to his collective retrogression, and to death of all Christian civilisation as seen in the Russia of to-day.

The following, taken from M. Robert Kuentz' article, "Le Dr. Rudolph Steiner et la Théosophie actuelle," in *Le Feu*, December 1913, is interesting as being apparently written from inside knowledge.

He gives verbatim twenty-four questions which he put to Steiner's representative in France, concerning Steiner's society and its connection with Grand Orient Masonry and Rosicrucianism, a questionnaire which was

evaded and never answered. Here are some of the questions:

1. Is there, or is there not, similarity between Steiner's occult ceremonies and those of the Grand Orient? Are the formulæ the same? Do you find in them the history of Hiram and the three circumambulations in the darkness, with the eyes blindfolded (the latter must be familiar to members of the *Stella Matutina*!)?
4. The exercises given by Steiner, incompletely, in his book *Initiation*—exercises the details and occult developments of which I have seen given by Steiner himself—do they not very surely lead to that masonic state of mind, so well known to me?
5. The exercises, for example, called "Faith," and that which develops "Passivity," do they not orient the pupil in such a manner, towards *credulity* on one side and terror of all critical spirit on the other, that the mind thus worked upon is ready to digest everything offered to it and to find it good and beautiful even when it is ugly and evil?
6. Are there, in truth, a large number of fools or unbalanced minds in Dr. Steiner's masonry and few really intelligent?
8. Does not Dr. Steiner say in his books that Theosophy, which has no creed, rises above religions which have creeds and dominates them?
9. Does not Steiner, however, officiate before the altar in his Temple of the Rose-Croix?
10. Is he not the High-Priest of this Order?
11. Has he not the sacerdotal vestments, even as the Catholic priests?
12. Does he not marry the Theosophical Masons?
14. Do you wish to construct the "Temple," named "Vault," at Munich, because, moreover, it will represent the symbol which that word expresses?
16. Why in Steiner's writings is there no trace of all that, of this "Holy of Holies," of this Masonic school, where only the "elect" penetrate, that is to say, those who have consciously studied Steiner's books and who have done the exercises indicated in the book *Initiation*?
17. Do they themselves swear (under the penalty "of wandering through space for all eternity without a guide") to keep secret what they are going to see in the Temple, before they know anything whatsoever of what they are promising by this oath, which assuredly must terrorise the visionary and the feeble-minded (similar to the taking of the oath in the *Stella Matutina*!)?

24. Is not the title "Lucifer Gnosis," of the old Steiner review, unfortunate and needlessly troubling, if it does not really mean a true Luciferian (satanic) and Gnostic initiation?

M. Robert Kuentz continues giving the equivocation he got in place of answer to his questionnaire:

"Behold the command of masonry. To reply in a straightforward manner to these direct questions would have simply conferred upon me the initiation itself, then and there, without the ordinary rites and required conditions. The initiation is nothing more than the answer to these questions, after promising on oath on the part of the candidate not to betray this secret, and when the disciple has been sufficiently alienated from his own free judgment to stand and to accept this 'truth' without horror, or no longer understanding the nature of it or to what it is leading. This pulverisation of the mental faculties, this treatment of the mind by the process of 'occult exercises' to which the disciple is subjected, and who will without doubt soon become the 'patient,' explains in Steinerism these adepts of good faith of incontestable morality who are victims following an end and masters of whom they are ignorant, under the illusion of idealism. (This applies to all such Orders.)

"The answer of Steiner's representative was 'to confess that it is such doubts which formed a sieve around the teachings of Steiner, which scatters all feeble minds from his esoterism.' . . . Also he would give no further information than that contained in the documents I already possessed, so that 'my belief in his explanations should not take the place my own free and absolute judgment alone ought to inspire!'"

Speaking of his own questionnaire, M. Kuentz remarks:

"Was it not a chivalrous gesture of confidence and trust to ask, not for proofs, but a word of honour denying the incriminating facts. *We are therefore obliged to accept the facts!*"

Describing these mind-pulverising exercises of Steiner's *Initiation*, M. Kuentz writes:

Without going further, however, one can easily guess that it has to do not with 'Faith' but with 'Credulity,' and a rare and devastating 'passivity,' if one is to be able to accept with calmness the religious and historical monstrosities embodied in the first part of this study. Nevertheless, Steiner calls this 'passivity,' 'equilibrium,' and I willingly yield to him the originality of his expression, in describing a quality allowing one to accept with trust that the 'Clock of the neighbouring church has, during the night,

suddenly placed itself in a horizontal position.' The disciple, says Steiner, in the fifth exercise ought not to reject the bizarre as absurd. All astounding things presented to you should be put to one side without rejection. In order to arrive thus far there must be a complete training, a depressing regimen to be submitted to, varying according to the candidate; these are the stages of the prostitution of the mind.

"From the first exercise which consists in 'concentrating on a thought' (trivial to begin with), the pupil is habituated to lose touch with the sense of what is practical and real; the second inculcates in him a mad routine, indispensable to the perfecting of his inner derangement. Exercise third is in truth 'passivity'. . . It is that which blunts the power of feeling and suffering, which mechanically extinguishes enthusiasm, horror, and all strong and sane sensation, which blows on the mind in the name of 'equitable temper' like a sirocco of indifference. Then one is ready for 'positivity'—exercise four—veritable erosion of the critical faculty. . . . It is said that the esoteric pupil knows well that if he still retains the critical mind, he must give up all hope of occult development, rather must he help to cure himself of such! Only then is he capable of the fifth exercise: 'in order to develop a certain feeling of faith, he must no longer reject straight away anything, whatsoever it may be, that is presented to his mind.'

"This is the terrible noviciate that must for long be submitted to in order to become an apt initiate! One sees here the systematic formation of the masonic mind; as also the insinuating and subtly deceptive inspiration of a kind of hallucination (or hypnosis) which assures his docility. These exercises occupy all the faculties and have curious precisions.

Read this!

"The inner exercises are done evening and morning in bed. You must imagine yourself to be in seas of light from which the waves of fire enter into the body. Then the head, the middle of the body, and the whole body ought successively to live separately: through the forehead (pineal gland) the light enters, and you hear a voice at the root of your nose say: "The pure rays of the divine are in you." The heart in its turn hears something similar, only the rays pass through it. Then the abdomen speaks (don't laugh!), so that the world force can come out through the navel."

Now we know that Steiner's movement is not only allied to, if not actually Grand Orient Freemasonry, but is also Rosicrucian; concerning the latter they have perforce to be silent as, like Weishaupt's Illuminati, no Rosicrucian may admit that he is so. M. Robert Kuentz thus describes Steiner's "Initiation to the Grade of Rosicrucian Apprentice":

"On the evening they begin by gathering together all new adherents, and after a little sermon from Steiner, vague and fraternal, you are told to sign a paper by which you acknowledge that Steiner is the *Grand Master of the Order of the Rose-Croix*; it is added that you must subscribe to the expenses of the Order, that you must consider your inferiors as your equals, and it ends with the formula of the oath indicated in my questionnaire. . . . You are told beforehand to dress preferably in white. You enter, you recognise the Theosophists; there is an air of mystery; all speak low. . . . You are blindfolded, and all metal taken away from you—chains, rings, etc. An officer behind you places his hands on your shoulders, then the procession begins.

"The first dialogue takes place before the Temple door. . . . The Temple door opens, and you pass in, and circumambulate the room three times, sitting down three times, during which the 'Master of the Ceremonies' declaims in a religious voice, mysterious and sphinx-like, the well-known formulæ of the rite used by the Grand Orient. . . . Then at last you sit down still blindfolded, and you feel something happening at your waist and neck. Suddenly the bandage is raised by the guide, and you see in front of you a skull which Steiner holds under your nose. Steiner has a server, one on each side—a deacon and vice-deacon (as in the Liberal Catholic Mass!)—bearers of wax-candles: the whole in dense obscurity. The bandage falls again: after a time it is taken away altogether, you are . . . *Initiated*: you begin to see light. This light comes from wax-candles placed on three altars; black draperies hang everywhere, symbolising the darkness which is always near. . . . Steiner, the High Priest, is completely clothed in red, with a long Mephistophelian tail and red cap; he is before an altar, in the form of a cube, on which are a crucifix, a cup, and a candle; the two servers, wearing masonic aprons, are before another cube holding candles; the Grand Master of the Ceremonies is near to Steiner (a woman of high Bavarian nobility, well-known to the Theosophists, at times took this office; she had a kind of alb and chasuble). You glance at yourself and see the masonic apron in front with triangle and trowel. You place your hand on the Gospel of St. John (Johannism); then you are told the password, the apprentice sign, and the sacred name which you can only stammer; it is YAKIM. Then with two extended swords curious signs are made in front of you. Then a sermon from Steiner on the legend of Hiram and Solomon. . . . Then the Repast, during which they look for the underground Temple, the Vault, then being built in Munich (no doubt the pantheistic repast of illuminism). Second address from Steiner, he has taken off the red robe and now wears an alb of lace; he speaks on the Triangle and the eye of God (?), which is in the centre of the Triangle and of man's being. (This is the Triangle of manifestation, and the eye is the power manifested—the Universal Creative Principle,

the astral light of Illuminism, for such is Steinerism). Close of ceremony, which has lasted four hours: ritualistic knocks with mallets on the three cubes; candles extinguished and again lighted, the black draperies of burial are removed; you are surrounded with red of bullock's blood (ruby the colour of unity); it is the light at last! . . . *Ite missa est!* . . . You are *Initiated!*

"I know no form more precise and insidious than the occultism of Steiner (of this Satanism of the twentieth century).

"This is the conclusion to which my inquiry has led me. . . . Steiner first attacks the individual whose faculties he deranges; then he ruins society by drawing his adepts from among it; and lastly and above all in making man God (the 'Deified Man') his laical ritual defies and scorches religion with the anarchy of Lucifer. To justify and conclude this study, we cannot do better than quote M. Ferrand: 'To know Theosophists is a social duty, to unmask them a political duty, and to fight them a religious duty!'

"Let us add that the Apprentice-Rosicrucian is only just the fringe of the Rosicrucian Order. There follow minor Orders and sacred Orders in which initiation goes farther—very much farther!"

Robert Kuentz speaks of the "underground Temple," the "Holy of Holies" which Steiner was then building in Munich. This I presume contained the "Vault" or Tomb of the Adepts, which figures in all higher Rosicrucian grades and ceremonies.

Notwithstanding the secret and "occult" nature of Steiner's teachings, leading to final initiation and loss of personality under the control of these so-called spirit beings or masters on the astral, and notwithstanding his secret masonic and Rosicrucian grades, Steiner, in his *News Sheet*, Xmas 1923, wrote:

"The Anthroposophical Society is an entirely public organisation: politics it does not consider to be among its tasks. (Yet consider Steiner's political and subversive activities!) All publications of the society will be open to the public, as are those of other public societies. The same will apply to the publications of the School of Spiritual Science; but in regard to these works, those responsible for the school reserve the right from the outset to deny the validity of opinions unsupported by the proper qualifications, namely, by the training of which the works themselves are the outcome. In this sense, and as is customary in the recognised scientific world, they will admit the validity of no judgment which is not based on the requisite preliminary studies. The publications

of the School of Spiritual Science will therefore contain the following notice:

"Printed in manuscript for the members of the School of Spiritual Science, "Goetheanum" class . . . no person is held qualified to form a judgment on the contents of these works who has not acquired through the school itself or in an equivalent manner recognised by the school—the requisite preliminary knowledge; other opinions will be disregarded: the authors decline to take them as a basis for discussion."

The investigator into this reliable (?) Spiritual Science thus gains his knowledge:

"He, by the faculties that are in him (his awakened inner senses!), enters consciously the worlds where spiritual beings dwell and spiritual processes take place. He sees spiritual beings and spiritual processes, and he sees too how the beings and the processes of the physical world arise out of the spiritual. It is then his further task to express certain domains of what is revealed to his spiritual sight in the form of ideas. . . . The school will lead its members on into the regions of the spiritual world which cannot be revealed in ideas—where it becomes necessary to find the means to express imagination, inspiration, and intuition. Here too the various departments of life—artistic, educational, ethical, etc.—will be pursued into those regions where they receive the esoteric light and impulse to creative work."

If we substitute "astral" for "spiritual" and "flesh and blood men working on the astral plane" for "spiritual beings," we again arrive at the age-long game of these Cabalistic Jews, seeking World Domination through credulous dupes and illuminised tools—permeating, in this way, all departments of national, social, and religious life with their disintegration ideas and systems of perversion.

Another method evolved by Dr. Steiner for bringing about this mind-destroying illuminism is "Eurhythmy," built up, as in other occult Orders, from mystic and magical inspiration. Here we are playing with the hidden forces of Nature, and it becomes magic, black or white, according to the inspirational source. There are to-day many simple forms of Eurhythmic, Swedish, and folk dances quite harmless and even health-giving. Most of these Orders have been built up through communications from hidden masters largely or altogether for sub-

versive purposes; therefore eurhythmmy inspired by them would be a danger not only to the individual but to the country in which it is taught, for we are told by Eliphas Levi: "Black magic is a contagion of vertigo and an epidemic of unreason"; even such as our country is suffering from to-day.

We must first understand that man himself is a little universe—the *Microcosm*—within the Great Universe—the *Macrocosm*—bound by the same laws and built up of the same forces. Ether permeates all, and links all together—"as above so below." In his "Eurhythmmy" Steiner uses the vowels as representing planetary activities, and consonants those of the Zodiac. In the sixteenth century Cornelius Agrippa ascribed the five vowels and *j* and *v* consonants to the seven planets; the consonants *b, c, d, f, g, l, m, n, p, r, s, t*, to the twelve signs of the Zodiac; *k, q, x, z*, to the four elements, and *h*, the aspiration, to the spirit of the world—ether.

Further, Arthur Avalon, in his translation from the Sanskrit of *Tantra of the Great Liberation*, says:

"A Mantra is composed of certain letters arranged in definite sequence of sounds, of which the letters are the representative signs. To produce the designed effect, Mantra must be intoned in the proper way, according to rhythm and sound . . . a Mantra is a *potent compelling force*, a word of power."

In one of the Tantras it is said: "I fear, O Lord! that even that which Thou hast ordained for the good of men, will through them turn out for evil." Is, then, Dr. Steiner's eurhythmmy for the "great good or for the great evil"?

His eurhythmmy appears to be magical, awakening and reawakening corresponding forces in man and in the universe, even as we know takes place in all ceremonies in these occult orders. The vibrations are set in motion by sound, rhythm, colour, and movement, attracting by polarity Nature's finer magnetic forces, creating links not only with like universal forces, but with other minds working with the same set of vibrations, having the same keynote, no doubt, with those who inspired the eurhythmmy! In *Anthroposophy* it is said: "Eurhythmmy

indeed is an expression of the Song of the Stars, of the speech of the gods to man." This is the pipe of the pagan god Pan, the vibrations of the seven-voiced harmony of the planets. The gods being Nature's forces, so with the ancient Egyptians Osiris represented the Sun, Isis the Moon, Apophis the destroying fire—sun, moon, and fire of the Serpent Power, the astral light which Eliphas Levi tells us is in itself a blind force, but under the impetus of powerful wills is the basis of all magic, both black and white. Again *Anthroposophy* says: "The movement in eurhythmy passes in plastic visible form into the *light*, and is seen by the eye." These movements therefore attract and bring down this same astral light, and these forces are drawn into the individual who "becomes the bearer of the spirit self," or is it not the spirit of another obsessing mind!

We would therefore ask: Did Steiner, by clairvoyance, clairsaudience, and impressional teachings, inspired by the masters or "spiritual beings," evolve and build up his eurhythmy? Were not these masters the same Invisible Power which directs and instructs all these occult groups for the accomplishment of their world schemes? If so, is this eurhythmy not simply a means of creating "vessels of light," receivers and transmitters of these forces, hypnotically controlled by these masters, blindly obedient to all their subtle and secret suggestions? Are they not just eurhythmic mantras, potent compelling forces, awakening the Kundalini, creating illuminism, brought about by the will-power of these masters from without?

In *The Socialist Network*, quoting Walter Pahl's account of the religion of the "Youth Movement of Germany," Mrs. Webster writes:

"They were Christians no longer, so they released the body, and set themselves to '*the dance of the earth and the stars within us*,' in order to restore the great harmony and holiness into our lives. '*Dancing, in fact, offers the greatest religious emotion to a great part of our German youth.*' It is here we can trace the inspiration of the eurhythmic dancing practised by the Steinerites of Germany, etc."

In *Anthroposophy*, the first number of that Steinerite quarterly, we find an article on "Eurhythm," in which it is said: "Eurhythm has grown out of the essence of Anthroposophical Spiritual Science, and is based on an understanding of *the true nature of man and his relation to the Earth, as well as to the Planetary and Zodiacal Mysteries of the Cosmos.*" Is this not "the earth and stars within us" of the "Youth Movement"? Again, to quote the Steinerites:

"The etheric body derives its inner mobility from Planetary and Zodiacal (starry worlds!), hence from Cosmic forces. . . . In Eurhythm the mobility is carried over by the ego consciously into the physical body (earth) . . . (the ego can draw these forces into the various bodies). Life spirit is coming into expression."

This is fixation of the astral light in a material body; it is the illumination or illuminism as depicted in the drawing "Anthropos,"—as above so below—at the beginning of the second number of their quarterly. Does not this emotional dancing of the "Youth Movement" in Germany awaken the Kundalini in the same way and for the same purpose? And in fact both movements are wholly pantheistic!

In trying to explain the *raison d'être* of the Steiner cult and its eurhythm, which is even now penetrating education and schools—as the "Protocols" say: "Re-education of youth by new temporary religions"—it might serve a useful purpose to compare it with the rhythmic dances and cult of the primitive Russian Sect, the "Khlysty," or "People of God," to which Rasputin, that licentious and evil genius of Russia, belonged.

Dr. Rudolph Steiner's cult is, as we have seen, largely Gnostic, and is Manichæism, which supposes dualism in Deity, inequality in the Absolute, inferiority in Supreme Power. It is Luciferian. It has for goal the Pantheistic deification of man.

The Khlysty—a sect directed by Christs or deified men—is generally dated back to the middle of the seventeenth century. The founder was said to be a fugitive

soldier, Danila Philippovitch, who threw his many books of piety into the Volga, declaring that he was a re-incarnation of "God the Father," and that there was no God but himself, that the one and only "Golden Book" of inspiration was within each one of us; is this not just "intuition," the god of Krishnamurti, the "Higher Genius" of the Rosicrucians, the "God within" of Mme Blavatsky? Along with Ivan Timothéiéévitch Souslov, his "Christ," he wandered over Russia, spreading his cult, and this cult was said to be a form of Gnosticism, in particular Manicheanism and Montanism. Montanus was given over to boundless licentiousness of frenzy and ecstasy, such as is apparent among the Khlysty; they pretend to spiritualise matter, but actually they materialise spirit, and the cult of the Khlysty shows a Pantheistic conception of Deity. The sect was more or less secret, and the newly affiliated was sworn to keep secret all he saw and heard during the ceremonies; to suffer fire, the knout, torture, and death, rather than deny his faith. He was further bound to celibacy—apart from his cult!

In their cult the Father, Mother, Prophets, and Prophetesses officiated, and its principal and most popular form was the "fervour." The fervour consisted of numerous rhythmic figures of circular dances always moving with the sun, always quickening, and accompanied by chants and exclamations, sometimes "Eva-Evo!"—the cry of the Bacchantes of the god Dionysus, the I.A.O. of the Rosicrucians—the chants marking the rhythm of the fervour. It produced the illusion of moving as on wings, and usually continued many hours—it ended sometimes with the utterance of the "word" or prophecies, or the light would be extinguished, followed by a sexual orgy. Before long they found that they could not live without this fervour; they would sooner give up a point of dogma or a moral rule. The aim of the fervour was the descent of the "Spirit" or astral light, deifying and creating "Christs"—**Illuminism!**

In his book, *The Russian Sect, the People of God,*

or the Khlysty, M. J. B. Séverac quotes the following as explanatory of this fervour:

"History at all times, writes M. Ribot, abounds in physiological processes, employed to produce artificial ecstasy . . . so to say, having divinity within oneself. There are inferior forms, mechanical intoxication produced by the dance, rhythmic music of the primitives, which excites them and puts them into a condition ripe for inspiration; the soma, the wine, the Dionysia, the orgies of Ménades, the shedding of blood so widespread in the cults of Asia Minor, the Goddess Atys, the Corybants, the Gauls, mutilating and cutting themselves with swords; in the Middle Ages the Flagellants, and in our day the fakirs and dervishes, etc."

M. Séverac says: "The fervour of the people of God has its place alongside these examples of physiological processes of inferior form destined to attain this divinity."

This Eurhythmy of Dr. Steiner, which is also accompanied with rhythmic music, however learnedly, scientifically, and occultly thought out and applied, attains to no more and no less than the fervour of these primitive Gnostics, the Khlysty. Their god is no less and no more than the god of all Illuminism, the creative principle of all Nature, and in both groups they seek to awaken the Kundalini, the serpent within, that they may be, according to both beliefs, "penetrated" by the universal "spirit" of Nature from without, in order to bring about the condition known as "deification," an Illuminism which may unite them, unknown to themselves, with their "masters," the Cabalistic Jew, the originator of Gnostic mysticism. Thus they became but an oracle or instrument.

Dmitry Merejkovsky, the Russian historical writer, makes one of his characters in "Pierre le Grand" thus describe the creed of the Khlysty, a creed applicable to many more or less degrading and unbalanced movements of to-day:

"I will explain a great mystery: if thou desirest to live, mortify, for the glory of God, not only thy body but thy soul, thy reason, and even thy conscience. *Free thyself from all rules and all laws, all virtues of fasting, of abstinence, and of virginity. Free thyself from holiness. Descend into thyself as into a tomb.*

Then mysteriously dead thou shalt rise again, and in thee will dwell the Holy Spirit, and thou shalt never lose it, no matter what thou mayest do." "He believed he was flying without knowing where he was flying to, whether it was towards Heaven or towards the abyss, towards God or the Devil!"

This is the way of the cross of Illuminism, and leads without doubt to the abyss and moral degradation.

In Steiner's lectures, given at Stuttgart in 1918, we get a very clear idea of his political outlook at that time, and we are forced to conclude that it was not that of a high spiritual teacher. Here is an authentic résumé:

"He speaks of the War throughout as a German, and gives the impression that Germany ought to have won, and it would have pleased him. He speaks at length of the violation of Belgium, but says not a word of condemnation. He explains the Bolshevik system; he apparently approves of it, as he gives as his own opinion that only the workers ought to have rights, capital is wrong and ought to disappear; means of living must not depend on work, etc. When you buy, say a coat, with your money you are buying men's work, and he condemns it! Money should be allowed to buy only goods. (He does not explain contradictions.)

"A work of art is, say, in Rome; a 'bourgeois' (capitalist) can go there to see it; his money will command the work of many railway men, etc. . . . to enable him to enjoy the sight of that work of art. Why should a poor worker, to whom it belongs as well as to the bourgeois, not see it? The works of art should be brought to the workers everywhere. Money left with compound interest in a bank will double itself in fourteen years, and yet the capitalist will have remained idle. Money is the power of commandeering other men's work!

"There are in England occult societies which inspire English politics. They know the course of evolution for the next few decades, and are using their knowledge for the material advantage of England. The English will try and keep the people east of the Rhine (Middle Europe and Russia) in a weak state by keeping up socialistic institutions amongst them; in order to exploit their work as slaves, for the benefit of the British Empire as Masters.

"It is the English occultists who have caused the Tzar to be overthrown and Bolshevism to gain power. They are making socialistic experiments at the expense of Russia and Middle Europe. But as the English-speaking people (England and America) will only be able to evolve materialistic occultism which ultimately would destroy their evolution, they will make use for their advantage of the other kinds of occultism which their victims will evolve—the hygienic occultism of the German and the eugenic occultism of the Russian and the Asiatics.

"The English occultists are already in possession of knowledge which will soon enable employers to work their machines by some force which will do away with most workmen. The masses of idle workmen will revolt in anger, but the English occultists know of the means which will subdue them. (Steiner does not explain the means!) The cause of the present unrest in Europe is the kind of stuff a 'lazy' clergy has been preaching in the churches for a long time, because its preaching has no connection with men and lives. Steiner explains at length what the Bolshies want and what they have done. While he never misses a chance of insulting the churches he is very polite about the Bolshies and is careful even to say that he is not criticising them. When explaining what they have done with their opponents he does not use the word 'murder' or even 'execution'; he says they have 'chased them away' or got rid of them.

"About British politics he says they are very powerful, and will succeed in ruling the world because they are essentially selfish; he says that selfishness must not be criticised, as it is part of the evolution, the development of self-consciousness. The French are finished, because their qualities of logic, intellect, reason, etc., are merely the perfecting of the Roman civilisation. The only nation in the world that knows right from wrong is the German nation (1918)! Steiner is apparently so anxious to show that he means what he says, that he adds: 'The other nations do not understand anything about it at all.' German politics are always idealistic!

"The telephone, wireless, express trains, and other modern conveniences have been placed at our service at the cost of misery to millions of workers. It was very easy for the early English Theosophists in the second half of the nineteenth century to take kindly to the new teaching in their comfortable rooms well-heated with coal extracted in the terrible conditions to which they never gave a thought. Humanity as a collective whole is on the verge of going over the threshold more or less consciously, and this momentous step will be done by the proletariat. If proletariat thinking is still chaotic and wrong, it is because it is still imitating bourgeois mentality.

"As far back as 1880 the Anglo-American occult leaders, directing the political leaders, knew about the coming World War and prepared for it. The German leaders knew nothing, and would not take warning, that is why they lost! The physical war was easily won by England, but it will be followed by a spiritual war between East and West (East—India, Russia, and Germany; West—Anglo-America), which will be much more dangerous for the West. For instance, India, which is half starving (according to Mrs. Besant!), will rebel and be helped by powerful spiritual forces out of her past. Germany must fulfil her mission, otherwise the European civilisation will be ruined."

Remarks.—From beginning to end, in that course of about eight lectures Steiner is almost continually abusing everybody and everything except himself and his teachings. He is repeatedly drawing general and even cosmic conclusions from purely local German conditions (for instance, the autocratic hold of the Government on education, religion, and the Press), and threatening the whole world with awful catastrophes if those conditions are not altered. His state of mind is obviously that in the whole Cosmic evolution Germany is IT and the rest nowhere.

On being asked what will become of money and capital in his "Threefold" scheme, he said he need not worry about such details, because his scheme being so clearly founded on a practical basis, every detail would work out of itself in the right direction!

In this mad, communistic scheme of a "Threefold State," again evolved out of this dangerous "Spiritual Science," under the direction of unknown beings on the astral, Steiner advocated that all nations, peoples, and races should be divided up into three *international*, independent, autonomous Corporations (headless as someone remarked!)—spiritual (religion and education), political, and economic. And to cover the enormous expenses of this disintegrating scheme he formed a public limited company called "Der Kommende Tag Act"—"The Coming Day, Ltd.," or as known in England, "Futurum, Ltd.," but it was soon found to be too communistic for English ideas and was closed down. Among its supporters were the late Dr. Carl Unger and Dr. Arensohn.

Another of Steiner's experimentations, based on this "Spiritual Science," is his "New Therapy," and to dispense the results of this so-called "Anthroposophical Medical Research," the British Weleda Co., Ltd., was incorporated January 19, 1925, with a capital of £2,000 in £1 shares. The first directors were Daniel Nicol Dunlop, Heinrich Dank, an Austrian, and Josef Emanuel Van Leer, Dutch. The International Laboratorien of Arlesheim, Switzerland, held 1,050 shares on March 5,

1925, received for rights sold in the British Empire (except Canada) for certain medicinal remedies. The business is described as that of Chemists and Druggists; office, 21 Bloomsbury Square.

In his laboratories he carried out his "researches for future medicine—the art of healing through spiritual knowledge." He had no medical degree, but apparently based his "New Therapy" on psychical investigations, whereby he claimed to see the processes without in Nature, and their relations to the processes within the human body, claiming by special processes to be able to arrest the required plant activity and free it within the human organism as kinetic energy, entrapping cosmic energy! We would leave those who are still free from this mind-destroying "Spiritual Science" to realise the possible danger of subjecting their minds and bodies to this new and psychic therapy.

Further, as Dr. Steiner himself has declared that "all publications of the Society will be open to the public as are those of other public societies," we would strongly advise all members of the Anthroposophical Society and those interested in Dr. Steiner's teachings to obtain not only these eight or so Stuttgart Lectures, but also Steiner's *Apologia Germanica*, written at the end of the War, and whether they have received the training considered essential by Dr. Steiner for the true understanding of such teachings or not, judge for themselves whether, as Mr. Dunlop would have us believe, these are the teachings of a spiritual leader whose object is "to turn the life and mind of man to the true things of the spirit," or an Illuminatus, subversive and revolutionary, aiming at the destruction of all national life, of old-established systems, and of Christianity itself.

CHAPTER IV

THE STELLA MATUTINA AND THE ROSÆ- RUBEÆ ET AUREÆ CRUCIS

WE have in our possession one of the original copies of a short history of the Stella Matutina, drawn up by Dr. Felkin in 1912, before going out to New Zealand for the first time. He went there in order to found a Temple in Havelock North, largely at the suggestion of a London member, a father of the Community of the Resurrection and of Mirfield, a training college for young clergy, who had been doing mission work in New Zealand, and at the same time a little propaganda for the Stella Matutina. In 1921, when two of the London Chiefs, who had reason to suspect that the Order was subversive, stood out against Dr. Felkin, demanding more definite information and investigations into the true nature of the S.M. and his more recent German connection, this history, at their request, was gone over and annotated by one of the original Chiefs, Dr. Wynn Westcott, who wrote at the end: "I give a general assent to all that I have not marked—(*Signed*) Sapere Aude 5-6; Non Omnis Moriar 7-4," these being his Outer and Inner mottoes. He further advised the two Chiefs against handing over any Order documents, then in their possession, either to Dr. Felkin or his delegates until definite and satisfactory information could be obtained. Nothing satisfactory was ever vouchsafed, and from 1919, when suspicion was first definitely aroused, up to the present moment, investigations have been carried out by a small group, and gradually the suspicion has become a certainty.

The Order of the "Stella Matutina," or as it is called in the original MSS., "*The Order of the Companions of the Rising Light of the Morning—the Golden Dawn in the Outer,*" was built up from certain cypher

MSS., found by a clergyman, the Rev. A. F. A. Woodford, in 1884, on an old bookstall in Farringdon Street. These he took to Dr. Woodman and Dr. Wynn Westcott, both well-known and high Masons, and learned in the Kabbalah; the MSS. consisted of notes and rough diagrams for the five rituals of the Outer Order—0-0 to 4-7—along with certain lectures in elementary occult and cabalistic knowledge. Accompanying these MSS. was, it was said, a letter in German, saying that if anyone cared to decipher these MSS. and would communicate with "Sapiens Dominabitur Astris," c/o Fräulein Anna Sprengel, living in Hanover, they would receive interesting information. Having deciphered the MSS., they were then told by S.D.A. to elaborate the rituals, which was done by a Mason, MacGregor Mathers, assisted by Dr. Wynn Westcott. They were then told that if diligent they would be permitted to form an elementary branch of the Rosicrucian Order in England, and finally S.D.A. wrote to Wynn Westcott and authorised him to sign his (or her) name to any warrant or document necessary for the constitution of an Order, and promising later on further rituals and advanced teachings if the preliminary Order was successful. On March 1, 1888, a Warrant was drawn up according to a design given in the MSS., and was signed by Dr. Woodman, MacGregor Mathers, and, for S.D.A., by Wynn Westcott, all three of whom received the honorary grade of 7-4 from S.D.A., so as to enable them to act as chiefs in the new Temple.

Several letters passed between these men and S.D.A., c/o Fräulein Anna Sprengel, but none of them ever actually met her, and nothing was ever known save that Anna Sprengel died in an obscure German village in 1893. There is no date on these MSS., no address, nor are they signed by any adept except in the accompanying letter. When deciphered they were found to be drawn up in English, although the letters received were in German. Therefore we are led to believe that these MSS. were not the work of S.D.A., and were undoubtedly intended for the use of English-speaking

people, possibly with the idea of penetrating England and English Masonry, and were purposely deposited on the bookstall by some member visiting England.

Among other instructions given in the MSS. we find, "Avoid Roman Catholics, but with pity"; and the obligation to be taken in the Initiation was, "The candidate asking for Light is taken to the altar and forced to take an obligation to secrecy under penalty of expulsion and death or palsy from hostile current of will." In the elaborated version this became: "In addition (to expulsion) under the awful penalty of voluntarily submitting myself to a deadly and hostile current of will set in motion by the Chiefs of the Order, by which I fall slain or paralysed without visible weapon, as if blasted by a lightning flash."

A. E. Waite, in his *Brotherhood of the Rosy Cross*, 1924, quoting from the *Transactions and History of the "Societas Rosicruciana in Anglia,"* recapitulates much of the above information about "the Isis Urania Temple of the Hermetic students of the Golden Dawn," the Hebrew name being "Chabreth Zerech Aur Bokher." Waite concludes that these cypher MSS. were post 1880 (but possibly they were part of the reorganisation of Weishaupt's Illuminati in 1880). "The grades, besides a *Neophyte*, were four (the four elements or the Tetragrammaton)—*Zelator*, *Theoricus*, *Practicus*, and *Philosophus*; also a sub-grade, the *Portal*, leading from the Golden Dawn" to the *Rosæ Rubeæ et Aureæ Crucis*, the Inner Order. Apart from the cypher MSS. and MSS. found in libraries by MacGregor Mathers, most of the early teaching—still used in the *Stella Matutina*—was received clairvoyantly by Mrs. Mathers, a sister of M. Henri Bergson, the Jewish-French writer, from the "Hidden and Secret Chiefs of the Third Order"; against her wish she was induced to take an oath of secrecy before the teaching was given, and it was later said by these unknown Chiefs: "In the case of Mathers, the former Chief, there was a human adept (as intermediary or etheric link), and also communication was given to him by clairvoyance, clairaudience, and impres-

sional teaching, whereby the true interpretation of existing MSS. was given to him." Mathers was, we also find, doing political work under these Secret Chiefs, and was mixed up with war and military matters.

In 1897 Dr. Wynn Westcott resigned from the Order, and from then ceased to take active or official part in the work. His own account of the reason was, that the Chairman of the Coroners' Society in London heard that he was teaching magic and got him to resign from the Order.

René Guénon, in *Le Théosophisme*, 1921, says: "The English secret society of 'The Order of the Golden Dawn in the Outer' is a society of occultists studying the highest practical magic, somewhat akin to Rosicrucianism. Men and women are admitted on equal terms. There are three principal officers, *Imperator*, *Præmonstrator*, and *Cancellarius*." He further says, MacGregor Mathers writes in a letter, *Lucifer*, July 1889: "This society studies Western traditions. . . . The Theosophical Society is in friendly relation with them." The letter bears the following mottoes—"Sapiens dominabitur astris (the continental adept), Deo duce comite ferro (Mathers), Non omnis moriar (Westcott), Vincit omnia veritas (Woodman)." It ends with these words: "Published by order of the Superior, 'Sapere Aude' (Westcott), Cancellarius in London." René Guénon further continues, that much stir was created in Paris in 1899 and 1903 over an attempt made by Mr. and Mrs. MacGregor (Mathers) to restore the cult of Isis. Mr. MacGregor Mathers represented the G.D. in Paris, and was a member of the Theosophical Society.

An account of this attempt was given in the *Chronicle*, March 19, 1899, which said:

"M. Jules Bois, the littérateur . . . recently discovered here a High-Priest and High-Priestess of Isis . . . and induced them to go through their 'devotions' in public, at the Bodinière Theatre. . . . This couple of devotees to ancient deities profess to have been converted to the strange and passionate mysticism of the worship of Isis during their travels in Egypt. They pretend

that they constituted the rites and ceremonies of the religion, and for some time past they have been carrying on their devotions in an underground chapel which they established at their residence. . . . After preliminary prayers, the High-Priestess performed the ceremony of 'unveiling the gods,' and then she invoked Isis with such passion and force . . . that she quite saved the situation . . . which otherwise might have turned into the ridiculous . . . in conclusion . . . the men (in the audience) were supplied with a few grains of corn, which, deposited upon the 'altar,' would bring success in the enterprise they had in hand, even if of a political and worldly character."

A. E. Waite was an early member of the "Golden Dawn," but at a meeting held at Dr. Felkin's residence in 1903, according to Dr. Felkin's history, "a split occurred, as Waite and his followers denied the existence of the Third Order, refused to have examinations in the inner, objected to all occult work, and said they must work upon purely mystic lines." A Concordat was drawn up between the two Temples, but in 1912 it came to an end, as it was proved unworkable by both sides. When Waite and those who seceded with him left, they took with them certain properties and retained the name "Golden Dawn," and Dr. Felkin and his supporters eventually became the politico-pseudo-religious "Stella Matutina," a Temple of mediumship. Waite still used the same magical rituals, somewhat modified, to suit his mystical ideas. He ceased to be Chief of the "Golden Dawn" about 1915, and soon afterwards it went into abeyance. He, however, formed a new Temple, calling it the "Rosy Cross," and still, we have reason to believe, using the old Cypher MSS. rituals, and thus retaining the link with these unknown continental Rosicrucians and Illuminati.

Since early in the nineties the "Stella Matutina" (then known as the "Golden Dawn") has been directed and instructed by unknown chiefs, acting under various pseudonyms. Curiously enough, it was at one time suggested that Dr. Falk, the cabalistic Jew who came to London in 1742, was the author of the original cypher MSS., but that cannot be vouched for. In this Order we first hear of them as "The Hidden and Secret Chiefs

of the Third Order," under whom Mathers and his wife worked. In 1900 the London Temple revolted against Mathers, who had "issued a manifesto to the T.A.M. (inner) members, demanding personal allegiance to him . . . and this manifesto was greatly resented by the senior members in London." A meeting was held, and he was deposed. In an interesting document, printed in London during this revolt, Mathers is described as "the Earl of Glenstrae, otherwise Count MacGregor," and his emissary, who was sent from Paris to take possession, in Mathers' name, of the London Temple and property, variously known as "E. A. Crowley, Aleister MacGregor, Count Svareff . . . arrived in Highland dress, a black mask over his face, and a plaid thrown over his head and shoulders, an enormous gold or gilt cross upon his breast, and a dagger at his side!" Needless to say, the bluff was called, and after some trouble Crowley was removed and expelled. During this revolt we find Mathers writing to the "rebels," April 2, 1900:

"I therefore know . . . when the Great Adepts of this Planet, still in the body of the flesh, the Secret Chiefs of our Order are with me . . . and I tell you plainly that were it *possible* to remove me from my place as Visible Head of our Order—the which cannot be without my consent, because of certain magical links—you would find nothing but disruption and trouble fall upon you all until you had expiated so severe a Karma as that of opposing a current sent at the end of a century to regenerate a Planet. And for the first time since I have been connected with the Order I shall formulate my request to the Highest Chiefs for the *Punitive current* to be prepared to be directed against those who rebel, should they consider it advisable."

Again, in 1902 Dr. Felkin and the chief of the Edinburgh Temple "Amen Ra," were contacting this Third Order through the "Sun Masters." Now these were the hidden masters of a Sun Order, still, we are told, in existence, and to which these chiefs belonged, closely connected with and influencing the "Golden Dawn," and which was started in Edinburgh some time in the early nineties. We are told in the history that after the revolt of 1900, "it was then decided that the Order should be ruled by a committee of ten. This went

on for a year, but was not very satisfactory, and then it was decided to revert to the rule of three chiefs, and Fratres L.O., F.R. (Dr. Felkin), and S.S. (Edinburgh), were appointed chiefs (May 3, 1902)." On May 28, 1902, we find Dr. Felkin saying:

"We beg to assure you that we are in entire sympathy with the view that if in fact the Order is without the guidance and inspiration of higher intelligences its rationale is gone. It occurred, however, to certain members that it might be possible, by reverting to the original constitution, to re-establish a link with the Third Order. There are now tangible grounds for believing that this step has not been taken in vain, and while we, as nominal chiefs, will not lightly yield allegiance to any force, power or being purporting to act as the Third Order, the prospects seem to us sufficiently encouraging to warrant our own continued activity in the Order, and also we suggest your co-operation."

These masters controlled and directed both Outer and Inner Order in this way until at least 1911-13—this included instructions concerning rituals and Temple regulations, and even their attitude to Waite, who had seceded from them.

In 1909 a pledge was demanded, and was to be signed before these masters would give the chiefs further and higher teachings; it pledged them to absolute belief in messages, teachings, and rituals given by these unknown beings, and said:

"Fratr F.R. (Dr. Felkin)—Thy communication has been submitted to the inner and secret Chiefs who rule the Order of the R.R. et A.C., and in reply they say—the communications with the Third Order (secret) are resumed, but only through the present means, and you are to take a pledge by all that you hold most awful and sacred never to betray that means to mortal man. . . . There has always been some connecting link between the Second and Third Orders in every Temple receiving teaching, through which such teaching is given. . . . One member of our Council, being also an adept of the Third Order of the R.R. et A.C., believing that in the Temple of Amoun there were serious students, full of faith and anxious for progress, was willing to act as intermediary, and to allow communications and teachings to pass. Thou must understand that this is the way permitted, and that there is no other. . . . A small and faithful band is far more powerful than a large body divided against itself. Therefore be of good courage . . . if the following pledge . . . be written

out and signed by each member of the Order entitled and desirous to receive further teachings in the R.R. et A.C., the Adept I have mentioned will crave leave to reopen communications: 'I declare, in the presence and in the name of all I hold most awful and sacred, that I fully believe in the genuineness of the messages and communications, the teachings and the rituals of the Order of the . . . That I know not, neither will I seek to know, how the same are transmitted or received, but I will receive them without question from their appointed medium, and that if hereafter I am assailed by doubt, I will reveal such doubt only to the Masters. I will in no case ever attempt, directly or indirectly, to destroy or weaken the faith of any other, but on the contrary will attempt to remove doubts and confirm faith. I will neither bring, nor will I listen to any accusations or any imputations of bad faith, against any one of my brothers or sisters of the Order, but I will reprove any who shall attempt to do so in my hearing and recall to them their pledge of brotherhood. And if in the past I have ever transgressed against the pledge, I promise that to the best of my ability I will make reparation. . . . And this shall apply also to all communications from the Third Order of the R.R. et A.C. which may be vouched by the Masters of the (Sun) Order through their appointed medium. Finally, should I at any time find myself unable any longer to keep this pledge, I will say nothing to my brothers and sisters of the Order to weaken their faith, but I will quietly pass into abeyance.'"

That this was taken and signed we have reason to believe, for the above Chief writes, April 11, 1911: "So far I have kept perfect faith with the Masters and acted on their advice."

Here is another curious and interesting communication received from this Third Order by Dr. Felkin:

Ordo R.R. et A.C.

"The Inner and Secret Chiefs of the Third Order, unto the V.H. Frater F.R. Imperator of Amoun Temple, greeting.

"Hereby by the hand of Q.M. our scribe, we sanction and approve for general use the 5-6 ritual sent for approval, and which we herewith return. Delay in sanctioning this was unavoidable, as no word or letter or symbol of any ritual may lawfully by the constitution of the Order be altered after being once sanctioned, save by the consent of a council of the Third Order, which only meets occasionally, or under powers conferred by them on certain adepts. Yet shall ye not discard altogether the ritual previously in use, but shall retain the same and the copies thereof which ye have, for reference and for use on special occasions if so ordered, but ye need make no new copies.

"The password for the ensuing six months shall be Osiris Onophris—Osiris the Justified one, signifying that your zeal and the progress of your Temple have found favour with the Inner Chiefs of the Third Order, and that hereby ye are justified and signifying also that your hopes and trust must be in him whom the Lord of the Universe (I.A.O.—the Creative Principle) hath justified by whatsoever name men call him. Fare thee well."

Further, the following shows how unsuspecting adepts are controlled and used by these Masters, May 19, 1902:

"In coming to thee he came not of his own initiative, but in obedience to an impulse from the Chiefs of the Third Order, who desired to use his aura as a vehicle for testing and examining thee. But this was wholly unknown to him who was used unconsciously."

About 1908 suddenly another astral teacher appeared, an Arab—Ara Ben Shemesh; he said, on January 26, 1909, that he came

"from 'The Temple in the Desert,' and those who live there are the 'Sons of Fire.' There are three ranks—*Neophytes* or *Catechumens*; the *Accepted* and *Proven*; and the *Indwellers*. The last are those we call Masters. They live in personal communion with the Divine (deified), and being no longer bound in the flesh (liberated) their material life is entirely a matter of will. So long as they are required as teachers, so long may they continue to inhabit the earthly tabernacle. When they have completed their task they have only to cease to will and they will dematerialise. Christian Rosenkreutz came to us and learnt much. From us he took the letters C.R., the true interpretation is one of the great mysteries of the Universe."

The Temple he said was in the Near East—Mesopotamia!—and he professed to be a personal teacher of the Felkins, but gradually and insidiously he dominated and controlled the Order, and not only in England but in New Zealand prepared the Order and members for the part they were expected to play in the drama of this Great World Movement, which he said was to bring about the "Union of the East and the West." Towards the end of 1918 this work was accomplished to his satisfaction in New Zealand, but new teaching, he said, would be given to the London Temple, Amoun, which they would find difficult to assimilate. Then in 1917-19 the

Lord of Light—the cabalistic “Prince of Countenances,” the transmitter of light—and his Twelve Brethren made their attempt to take possession and control this Temple through a Triangle of adepts as will be explained later.

Further, Christian Rosenkreutz, the mystical and perhaps wholly mythical Head of the Rosicrucians, was said to be contacted in the Vault of the R.R. et A.C., and it was also said that he was to reincarnate about 1926–33 by possessing himself of some adult body—suspiciously like obsession; lastly, we find these masters impersonating a Christ (solar) with Cross of Light and Red Roses—a symbol of what is expected of all adepts thus controlled—crucifixion through suffering and absolute sacrifice of their own individuality, upon the Cross of Illuminism—a veritable Christian Rosenkreutz!

To return to Dr. Felkin and the history of his chiefship. Later he became dissatisfied with the status of the Order, and he tells us in his history that in his travels in Germany he made many efforts to contact Rosicrucians, and

“... finally met a professor, his adopted daughter, and another gentleman near Hanover, who he believed were undoubtedly Rosicrucians. They were, however, very secretive, and averse to giving much information, because they said that although they knew him as a scientific man, he was not a Mason, nor did he belong to any occult society that they had knowledge of. Owing to this, Frater F.R. immediately applied to his old friend . . . of Edinburgh, and was initiated as a Freemason in Mary's Chapel, Edinburgh Lodge, No. 1., on January 8, 1907.

“In 1908 Frater F.R. with Soror Q.L. (his wife) at last got into touch . . . with several members of the Third Order in Germany.”

Yet as we have seen previously, Dr. Felkin apparently signed a pledge in 1909, given to the mysterious astral Third Order! Again:

“In June and July 1912 Frater F.R. and Soror Q.L. were able to go to Germany, and altogether visited five Rosicrucian Temples in different parts of the Continent, and were initiated themselves, Soror Q.L. obtaining grades equivalent to our 7-4 and Frater F.R. 8-3. . . . The rituals not being in MS. form, they are memorised.”

They brought back notes of these ceremonies 6-5 to 8-3, and elaborated them, using for this purpose the Egyptian "Book of the Dead," some extracts from Mabel Collins's writings, also the "Hymn of Hermes," and a mantra—a compelling force—given to them by the Arab of "The Temple in the Desert," and these became the Higher Grades of the R.R. et A.C.! These, as they advanced in grade, are more and more given on the astral plane by the hidden chiefs, while the adept is in a trance or semi-trance condition, brought on by the preparation and opening ceremony, or by these hidden chiefs themselves. The last grade, 10-1, is never given on the material plane, but wholly on the astral; the adept is in trance and completely under hypnotic control, and from then onwards is merely the oracle and vehicle of these Masters! It is Illuminism!

The history continues:

"But an arrangement has been come to whereby anyone conversant with German, French, Italian or Dutch, who is full 5-6, may be sent abroad with an introduction signed by F.R., and should it be considered that a candidate is sufficiently developed, one or more grades may be given him. This is not essential, as, if the new methods are carefully introduced into our curriculum (psychic processes leading to Illuminism), the candidates will progress just as well without the necessity of going abroad."

It is known that some members of the R.R. et A.C. have had training and grades under Steiner, and some Steinerites have been members of the R.R. et A.C. Again, the history says: "F.R. was given the commission to represent the Order (Continental) in Great Britain and Ireland, and also in the Southern Hemisphere."

Dr. Steiner was questioned, March 1921, and report said:

"Dr. Felkin was anxious to get a charter from Dr. Steiner, and made many attempts to gain this and be appointed his sole representative in England. Dr. Steiner, in a letter to Dr. Felkin, of which I (our informant) was the bearer and which I read, said he was unable to grant his request, for though ready to admit that Dr. Felkin's Order was beneficial and useful, his way of working was quite different. . . . Dr. Felkin was a spectator at one of Dr. Steiner's ceremonies in Munich. No grades were given him by Dr. Steiner, no grades given him in Munich, but Dr. Steiner

gave Dr. Felkin a great deal of instruction, such as he gives to other pupils who desire it."

Further, his Arab teacher said to Dr. Felkin:

"Go on with Steiner, which is not the ultimate end of search, and we will come in contact with many serious students who will lead us to the real Master of the Order, who will be so overpoweringly impressive as to leave no room for doubt."

In 1914 Dr. and Mrs. Felkin got as far as Pymont in Hanover, meaning again to get in touch and receive further grades and instructions, but the War intervened, and they were forced to return to England about the end of August. It was mainly due, we believe, to the help given to him by the Masons in Hanover and Amsterdam that he and Q.L. at last got out of Germany. When they questioned their astral teacher, the Arab, August 9, he "repeated our work is not yet over, and until it is we are safe. . . . Sorry this has happened now, *it was not expected till some months later.*" The scheme did not apparently work out to date!

June 9, 1918, F.R. writes:

"From what I was told abroad I was under the impression . . . that a few, I was told TWELVE, were to be picked out of all the Temples to be trained to be ready to help C.R.C. when he again manifested in about 1926-33 or 35. The whole of that was to have been told me face to face in 1914 when we went to Germany. We had the tickets then which took us to a place S.S.E. of Austria, where we were to have been met and taken to the Old Vault, and also to have met several Hidden Chiefs. Why we were not told to go earlier in the year is a mystery, as we could have done so had we been told. They knew when we proposed to go."

The War "was not expected" so soon! In his "Suggestions" for the future working of the Order, Dr. Felkin said in 1916:

"In addition to C.R.C. (Christian Rosenkreutz), there are certain members who still function on the material plane; most of them live very secluded lives (all of the grade equal to 9-2 are said to retire from the world!), and can only be met with after much difficulty has been overcome. . . . Q.L. and myself have also met them at various times, and received instructions and help."

In reading the above we must realise that Dr. Felkin was a mere tool in the hands of some subversive men, who would inform him as they saw fit for their game.

What then is the truth about this mysterious Third Order, and Dr. Felkin's claim to "sole German authority?"

There is ample evidence to show that the Stella Matutina and the R.R. et A.C. are, constitutionally, in no way akin to British Masonry, but are linked up with Continental Masons and Rosicrucians—subtly and secretly subversive and controlled by these "Unknown Chiefs," *all* still "functioning on the material plane."

To continue Dr. Felkin's history:

"... The methods which (S.D.A., c/o) Fräulein Anna Sprengel, sanctioned were (said by these Germans to be) totally against the methods which were and always had been in vogue in Germany, and it may be mentioned now that the first three grades were very much like the first three grades in ordinary Masonry (yet Steiner approved of them as useful!), and, as a matter of fact, up to a date which cannot be given accurately, Masonry and Rosicrucianism went hand in hand. It was about 1597 that the Masons separated themselves entirely from the Rosicrucians, and decided to modify their procedure, and they refused in future to admit women to their ceremonies. This was partly due to political circumstances, as both Masons and Rosicrucians tried to influence the political development of the nations amongst whom they lived and worked. . . . Practically the Masonic Lodges became very active political agencies, whereas the Rosicrucian branches were more secret in their operations, and it was, and is, an absolute rule that no one should confess to being a Rosicrucian. So strict was this that Rosicrucians who even knew one another were not allowed to speak or discuss matters connected with their society within the confines of a city or town. There were definite rules as to when a member of the Fraternity went to a new place and met a Frater or Soror. They appointed a time to meet outside the town or city with reference to certain points of the compass. It is quite true that on several occasions leakages of MSS. did occur. One was due to the action of a certain number of Roman Catholic priests who belonged to the Order; and again in 1777 a leakage of rituals took place in Paris, and this made our Continental Fratres and Sorores still more strict in their methods. . . . F.R. had received the promise that the Council would investigate the condition of the Branch of the Order in London with which he was connected, and would if possible enter into definite relations

with him. . . . A definite arrangement was then come to between E.O.L. (of whom more later) on behalf of F.R., and the heads of the Rosicrucian Society in Germany, that he should bring over the necessary 'processes,' for psychic development to F.R., who is alone permitted to transmit them (to his members for the purpose of arousing the Kundalini and bringing about Illuminism)."

In 1916 we find the Chief of Amen Ra, Edinburgh, writing to Dr. Felkin of this claimed German connection:

"Whatever was the origin of the rituals and the teachings (Stella Matutina and R.R. et A.C.), they indubitably came to us from Mathers, he being, as I know for certain, the intermediary of Higher Authorities (Hidden Chiefs). . . . Your Temple pursues, and still pursues, this up to a certain point—when you come in contact with the Germans. Then came the pledge (demanded by these Germans, not to work with Mathers!), the effect of which was, to use all Mathers' work and to repudiate him, also to assert that further teaching and help were to be had on other lines . . . given to members picked out seemingly, as a reward for accepting the German position, all the time, as I say, using and basing on Mathers' work. This again could emanate from nothing but German sources . . . the honest course would be to leave behind all the rituals and teachings, and begin *de novo* on the superior system."

Again, another member writes to Dr. Felkin with regard to the above: "You cannot, of course, accept his proposition, because you have accepted *sole authority* from Germany, but this he does not know!"

Notwithstanding this claim of "sole authority" from Germany, Dr. Felkin became sadly in need of further advanced teaching for his adepts, who were clamouring for it; and having apparently received little or none from his German connection, he wrote in 1913 to the Chief of Amen Ra in Edinburgh, seeking to draw from his well of hidden knowledge. In reply this Chief wrote:

"To me it matters little personally: I have stacks of MSS. and teachings going to far further lengths than I used to think possible. . . . All the teaching I have got I will gladly pass on to you on the same conditions as I have received it . . . I received the MSS. as Deputy Archon Basileus in this country. (August 5, 1913). My commission as such comes from the Third Order—or not to make any ambiguity of these words from those Higher

Adepts whom I so term—and I can pass them on to such as acknowledge my authority and position. This of course involves also recognition of Mathers, who has committed his authority to me."

In spite of the above pledge not to work with Mathers or any of his followers, certain of these MSS. became the 6-5 teaching under Dr. Felkin.

The following letter, written to a German member by the above adept E.O.L., who was for a time trained by the German connection, is interesting, in that it shows the proposed method for the penetration of England and British Freemasonry by Continental and Grand Orient Illuminism, 1912.

"DEAR SIR AND BROTHER (Baron C.A.W.),—

"I have heard from Dr. F—— of the proposed International Bund, which seems in many ways an excellent scheme to which I wish every success. As. Dr. S——'s name is so potent on the Continent, it is bound to prosper there. In England he has a band of admirers, but his name is not so generally known. The conditions in England are also peculiar. Dr. S. himself said to me that he recognised the difference. Therefore, I write to you, for we have a double tie—the Rosicrucian Fraternity both of the Continent and in England, we can speak freely. What I say now I wish to be laid before Dr. S. by you, and the risk is mine. For if I do not speak without fear or favour, no one else can.

"Dr. S. is a statesman in his schemes (?). But a statesman, when inquiring into the conditions of a country unknown to him, does not go only to the members of one party of it. For Austrian politics one would not consult only Magyars, nor for German, members only of the Catholic Block. In England the few members of the Continental Order are all Theosophists, i.e. members of the T.S. They are none of them members of the English Freemasons. They see things from the T.S. point of view, and they have to use their spectacles. I am the only member of the Continental Order who is not and never has been a T.S. member; I owe no allegiance to Mrs. Besant. I am, as the Doctor knows, entirely with him in the policy of abandoning Oriental and Indian for European or Kabalistic training; I am also an English Freemason, so that I can give him the point of view of the other parties.

"English occultism is roughly divided into (1) members of the T.S., i.e. Mrs. Besant's followers headed by the co-Masons in one sense; (2) members of the Hermetic Orders and Freemasons; (3) Independents, whether in small groups or individuals.

"The first class is the only one really known to the Doctor.

Of the second Dr. F. is very representative. Of the third, Mr. T. P. . . . Now when the Doctor comes to establish his BUND, there are certain considerations of great importance. With regard to Group 1, the T.S. and its branches, I cannot pretend to say what will happen. Mr. S. and Mr. C. both know the T.S. people and its style of work—by lecture, etc. The risk, however, is with regard to Groups 2 and 3. The BUND will, unless carefully managed, be regarded merely as a schism of the T.S. It will command as much attention as the Quest Society of G. R. S. Mead, and it may arouse great prejudice, for many will take it exactly in the spirit in which England took the German telegram to President Krüger. I am quite serious when I say that to many the BUND will be thus considered—‘We don’t care for Mrs. Besant any more than we cared for Jamieson and his raid, but after all, Mrs. Besant is English; who are these Germans to interfere?’ It may sound ridiculous, but I know my country.

“The next point, a very serious one indeed, is the attitude of the Freemasons. This must be taken into consideration. Here for a moment I must apparently digress. I wish to contrast the working of Groups 1, 2, and 3. Group 1 works on the familiar lines of lectures, magazine publications, etc. Dr. S. does much the same. Group 1 attracts a large number of idle women who have the leisure to take a little occultism with their afternoon tea, practically all the members are people with time and money. It attracts numbers, but each lecturer is apt to get a personal following, hence schisms, i.e. the Quest.

“Group 2 is small in numbers. It works by Lodges and circulates manuscripts. Its teaching is done by correspondence, by individual officers, etc. It seldom has lectures. It taps a wholly different class, gets at more varied social strata, has a far larger proportion of men. Being highly organised it has more coherence; at the same time each Temple is apt to be jealous of outside interferences. Most of its men are Freemasons. Some entire Temples are Freemasonic, e.g. the Societas Rosicruciana in Anglia. Now these people are busy, there are singularly few idle, moneyed or leisured women and men among them, they are very proud and independent. In course of time, if they can get teaching in their own manner, by MSS. in circulation, by visits of members from Lodge to Lodge, by or through their own Chiefs, I am certain they will all, given time, join your BUND. But they will not accept any T.S. dictation, they will not tolerate Chiefs whom they do not know, they will not care for attending cycles or lectures for which they have no time or inclination. These bodies are older than the T.S. and they do not forget it. Humoured they will help you. If they are not considered, they will neither oppose nor regard you. They will simply leave the BUND alone exactly as they leave the T.S. alone, the co-Masons alone, etc. *They must be got at from within, not from without.*

"The third group I can assist with in course of time. But how they will act now I do not pretend to know. Most of them will accept no authority over them. Now I come to the Freemasonic point.

"Here I tread on very delicate ground. But I feel that I must state the case, as I said, without fear or favour. The Doctor is too great a man to be vexed with me. After all, all I wish to do is to secure that the best teaching reaches those most fit for it in the easiest way.

"At present to establish a definite branch of the Continental Order giving grades, etc., in England will be a very difficult matter. You are not yourself a Freemason. We sometimes call our Order, the Continental Order, *Esoteric Masonry*. The grades are closely akin to Freemasonry. Dr. S—— indeed has some link with certain English or Scotch Masons—he gave me the name—from whom he derives a certain authority, a link in the physical (not etheric!).

Now English Freemasonry is not occult, though it has occult Lodges, and most English occultists not T.S. are Freemasons, if men. English Masonry boasts the Grand Lodge of 1717, the Mother Lodge of the world. They are a proud, jealous, autocratic body. Co-Masonry derives from the Grand Orient of France, an illegitimate body according to English ruling. No English Mason can work with co-Masons. Now the Masons who gave Dr. S. his link are regarded—you had better get Dr. F. to verify me here—as eccentrics who invent spurious grades. If the English Grand Lodge hears of anything called '*Esoteric Masonry*,' derived from such sources, under Chiefs once T.S. members, under a head in Berlin, it will not inquire who Dr. S. is or what is the nature of his work; it will simply say 'no English Masons of the Free and Accepted Masons may join any society working pseudo-Masonic Rites,' i.e. no one of ordinary accepted Freemasonry can attend any meetings or take any grades in this illegitimate body! Finis!

"Then we who are members of Dr. S.'s Lodge and who are Freemasons will be in a sad plight. At present this would affect only myself, well, and Dr. F. too. But if esoteric Masonry is breathed of in England, and the fiat goes against it, no English Mason will wish to join the BUND. [Note by Dr. Felkin: 'This is what has already happened with the "Ancient Masons" (mixed), to whom many regular Masons would be perfectly friendly personally but are precluded by their oath.']

"After all this cold water, you will ask what useful suggestion do I imagine I have to make. Well, perhaps nothing very useful. Still, this is my practical suggestion. Let the Bund be started. Let Messrs. S. and C. get all the MSS. they can, and let them establish relations with the bodies in Group 2. Either let them supply such written teaching as can be given to the heads

of the Lodges that will come in, and seek no interference with the Lodges, or let them form a definite committee under Dr. S. with representative people in it. All this must be done slowly.

"The system of having people in the Lodges like Dr. F. to teach 'processes' (see above in Dr. Felkin's History) within Group 2 is the most practical, and to have BUND officials like Messrs. S. and C., one of whom should join an English Lodge, to go between England and the Continent, and to get the written teaching will probably work well enough.

"But if a Lodge of the Continental Order is to be established in England, Dr. S. will be faced with the Masonic difficulty. This is really serious, and no one of the T.S. will understand it, nor even any Continental Freemasons. Look at my position and again at Dr. F.'s—if we were banned from all association with Freemasons, i.e. from practically all Lodges in Group 2, or else from association with the BUND. Either we must be cut off again, or our usefulness for general purposes is gone. If Dr. S. would summon one or two non-Theosophical persons to discuss with him, he would see this at once. The practical solution will be found in a compromise. If he avoids the name "Esoteric Masonry" and allows perhaps a ritual like those used in the Societas Rosicruciana or in the S.M., and has for officers in England a mixed group, including the Heads of the chief Hermetic Lodges, etc.—as well as T.S. people, who will join anything of Dr. S.'s—it will succeed. Otherwise, I fear much that only a few T.S. people and a few whom Dr. F. and myself . . . can influence directly, will be all that will join at the outset. As a Theosophist schism, and a foreign intrusive Masonic schism, the BUND will arouse every possible English prejudice against it. Devoted to the Doctor as we are, we should both regret it.

"Yours fraternally."

Mrs. Nesta Webster, in her *Secret Societies and Subversive Movements*, writes of a Masonic Congress held in Geneva in September 1902, at which a proposal was unanimously adopted, "tending towards the creation of an International Bureau of Masonic Affairs"; and Brother Desmons, of the Grand Orient of France, declared that the "dream of his life" had always been that "all democracies should meet and understand one another in such a way as one day to form the Universal Republic."

Again she quotes Lord Ampthill as pro-Grand Master of the British Freemasons, March 2, 1921, in answer to an invitation to British Masons to attend an International Masonic Congress in Geneva; he said:

"A further consequence of certain happenings of the War is to make more firm our resolve to keep, as far as in us lies, Freemasonry strictly away from participation in politics, either national or international. . . . For these reasons, the invitation to participate in the proposed International Conference of Freemasons at Geneva cannot be accepted . . . we cannot detract from full recognition of the Great Architect of the Universe, and we shall continue to forbid the introduction of political discussion into our Lodges."

Under this new Continental authority Dr. Felkin, in 1916, before finally going out to New Zealand, drew up a "New Constitution," duly and astrally approved of by these hidden chiefs, and under this Constitution attempted to establish three daughter temples in England, hoping in this way to link various outside esoteric Masonic groups under the shadow of the Stella Matutina, thus helping forward the "International Bund."

In this New Constitution Dr. Felkin says:

"As you are aware, I can personally permit any branch Rosicrucian Societies to be started. But as I am leaving England, I naturally feel that such branches should be in close relationship with the Stella Matutina and the R.R. et A.C. I propose, before leaving England, to form three such branches, and it will rest with you to make any arrangements which you may wish with regard to their utilising your rooms, etc., or not. . . . The two I propose to form in London could either pay you a yearly sum for the use of the Temple and Vault, on a definite day to be settled by you, or you might arrange for them to pay half their initiation fees to you, which should be, I think, the Mother Temple. With regard to a Branch in Bristol, which I am going to form, they can at present work their Outer entirely there, and make arrangements with you when they have any candidates for the Inner.

"The conditions under which I should found these three branches are as follows:

"1. Each Branch must be absolutely autonomous and ruled by three Chiefs who are at the present time full 5-6 in the R.R. et A.C., and they must follow exactly the traditions of our Order.

"2. The first three Chiefs I should appoint myself; if any one of them should relinquish office, the Ruling Chiefs and Three Adepts of the Mother Temple (Amoun) should confer with the remaining two Chiefs as to the appointment of a successor.

"3. The Daughter Temples must finance their own Temples, and the Mother Temple is not responsible for their finance in any way, except in so far as above stated; they should pay dues in some form if they make use of the Mother Temple's rooms.

"4. The Members of the Daughter Temples who are full 5-6 will belong to the College of Adepts of the R.R. et A.C. in Anglia. . . .

"5. With regard to the Bristol Branch (Hermes), the first Three Chiefs will be: V.H. Sorores Lux Orta est, Magna est Veritas, Benedicamus Deo, the latter only acting until a Frater in that district is qualified.

"6. The first London Daughter Temple will be confined to members of the Societas Rosicruciana in Anglia, who have taken at least Grade 4. I may mention here that the reason why I am obliged to form it is as follows: When E.O.L. and I made our arrangements for recognition by our Continental Fratres, they stipulated, and he agreed, that the Masonic Rosicrucians, of whom there are large numbers, should be given the opportunity of being linked up with us. The first Three Chiefs of this Temple will be: V.H. Fratres Pro Rege et Patria, Fortes Fortuna Juvat, Faire sans dire.

"With regard to the third Daughter Temple (Merlin), there are some fifty or sixty members of the Temple (Golden Dawn) which used to be ruled by S.R. (Waite) and a number of the members of the Anthroposophical Society who are seeking admission. It has been pointed out to me, that as these people have worked on different lines from us, it would not be well to admit them to the S.M., as they would undoubtedly cause confusion in the S.M. Temple. I therefore propose that they should form a Temple of their own, and that the first Three Chiefs should be: V.H. Fratres Cephas, Benedic Animo mea Domino, and Non Sine Numine. This Frater you do not know, but he has been a member of the Society for twenty-five years, is full T.A.M., and was for many years one of S.R.'s three Ruling Chiefs.

"7. The first three ruling chiefs of the Daughter Temples would become the first three adepts in their respective Vaults should they have them.

"I take full responsibility for the formation of these three Daughter Temples, and it rests with you to do all in your power to help them to be an added power to the Rosicrucian Movement.

"Our password for the present six months is ACHAD, signifying 'Unity,' and it is my great desire that all the scattered Rosicrucian Forces within our reach should be gathered together into a harmonious whole instead of drifting off into comparative uselessness, or into undesirable channels.

"(Signed) FINEM RESPICE CHIEF, June 18, 1916."

Having therefore formed and launched his Master's subversive petard, Dr. Felkin, in the middle of the War, took his departure to the comparatively calm atmosphere of New Zealand, and left his more or less untried trio of

Ruling Chiefs to handle these fiery elements and face as best they could the inevitable explosions. As might be looked for, it has left its trail of tragedies and suffering. Of these Three Daughter Temples, the only one to survive is the Hermes Temple of Bristol, which was, and no doubt is, much under the influence of Dr. Rudolph Steiner's subversive and pantheistic teaching.

That the Steinerites still dream of some such "International Bund" is quite apparent from their *Anthroposophy*, Easter 1929, in which it is said: "This leads to all manner of 'movements' beneath which the real longings are concealed. Yet will men enter more and more into the goals which Rudolph Steiner revealed, and they will thus become his followers." And this dream—spiritual, political, and economic—is the dream of the Grand Orient Judæo Masonry.

Further, Dr. Felkin's Arab teacher, January 9, 1915, gives the following interesting instruction:

"The alternative training for those whom we were speaking of should be definitely fixed now and put on the same footing as the Daughter Temples, as a special group for healing. It should be called the Healers or Therapeuts, and Father F. should be made specially and definitely the head of it, and those who wish to follow that training should be taken from all the different Temples and kept in touch with one another."

Has this not eventuated in the Stella Matutina Healing Guild of St. Raphael, which is therefore Continental and International Masonry?

After the London Chiefs had closed down the Temple in 1919, Dr. Felkin wrote: "I have time and time again written that A.B.S., the Arab, has nothing to do with the Order." Yet as far back as June 9, 1912, we find this Arab instructing Dr. Felkin, Q.L. and Q.A. in the London Vault:

"Re New Zealand, we will have an opportunity such as has not occurred in thousands of years in going to an entirely new and clear atmosphere which will leave us free to form fresh symbols unprejudiced by any previous tradition. It is most important that everything should be new and clean and fresh; as far as possible we must try to discard recent errors and get the more accurate symbolism.

"Select a few people to devote themselves entirely to occult work, including healing, and others to see to the material needs of the few, to live together equal numbers in a divided sort of monastery; others can go and stay for periods. Must always have a guest-chamber and a sort of special healing wing.

"Everything we take must be carefully purified, consecrated, and wrapped in white. Will have to look after it for a considerable time. It will develop along independent lines to a great extent. Name of Temple: 'Emerald of the Sea No. 49—Smaragdine Thalasses.'

"The new venture is much more important (than London). . . . He is greatly impressed with the importance of virgin soil, no occult order has been there before, Theosophists only breaking the soil."

Again, July 15, 1919, one of the New Zealand Chiefs wrote "to the Ruling Chiefs in Anglia":

"For nearly six years A. B. S. taught us regularly, meeting us every week. His teaching we found most helpful and his advice sound. . . . You can understand that we had a difficult time after the Order was first founded in New Zealand. I consider that the help of A.B.S. and the fact that we had a balanced and united group at the centre, enabled us to keep going. . . ."

As the "Hidden and Secret Chiefs" said to Dr. Felkin in 1909: "A small and faithful band is far more powerful than a large body divided against itself!"

The following instructions, received in 1914 by Dr. Felkin from this Arab, are significant of the work required of the Order:

"Our function is to direct the new life which will spring up when present disturbances have cleared the ground; it is as if a giant harrow were passing over the face of the world, and when that is done those like us (Illuminati) must be ready to *sow the seed*. This war was an inevitable means of destroying the old order of things to make room for the new; that already the ideas of peace and unity (pacifism or apathy and Universal Brotherhood) have been implanted, but they could not spread freely until the old had been broken asunder. It is the 'Tower struck by Lightning'—the 'Rending Asunder of the Veil.'"

This, according to Papus and other Cabalists, means fixation of the astral light in a material basis—individual and universal Illuminism.

The instructions continue:

"Vitality is being forced into action just now, and the reaction will be complete depletion unless those who are not actually taking part in the conflict *store up a power to be set free as soon as the conflict ceases*. Not only our own group, but all those we know of should be instructed to devote themselves to this aim. The means towards this end are found in meditation and prayer. . . . In meditation, contemplation, and ecstasy the human spirit seeks to free itself from earth and rise to the greatest heights of which it is capable (As in Steiner's *Way of Initiation!*) . . . but the human brain is like the transmitter of a wireless station, its machinery is limited, yet it can send out a vibration which continues to echo through space until it finds its corresponding receiver, and for every aspiration there is a reply. . . . And prayer is also an invocation; it not only brings you into communion with that which you pray to, it also awakens and formulates forces which were previously latent (as in the Liberal Catholic Mass). A man praying to the devil enters into the communion of evil, but he also formulates the evil forces which react upon all those who are not positively in search of the good. For you must never forget that any force which can be contacted through such prayer is not only a negative receiver but also a positive transmitter which sends out its currents and vibrations to all those who are capable of receiving them. (In tune with them)."

It goes on to say that by forming a circle seeking this *peace and light*, they contact not only these invisible supreme controlling beings who govern the world, but also open up very powerful channels through which these beings can pour down their influences and suggestions—beneficent they are called!

The above is apparently an example of "Reciprocal Influences between the Visible and Invisible Worlds"—the Unknown Supreme Committee spoken of by Wronski in his *Mysticism and Magic*. The R.R. et A.C. is Illuminism and Rosicrucian, linked to the Grand Orient Freemasonry, and the wonderful work of the Rosicrucians was to begin in Russia, but where is the "Peace and Light"?

The above savours much of Weishaupt's methods of camouflage!

". . . The greatest caution must be exercised not to reveal to the novice doctrines that might be likely to revolt him. For

this purpose the initiators must acquire the habit of 'talking backwards and forwards' so as not to commit themselves. 'One must speak,' Weishaupt explained to the superiors of the Order, 'sometimes in one way, sometimes in another, so that our real purpose should remain impenetrable to our inferiors.'"

There are three forms of initiation—individual, group, or universal—all three leading to conscious or unconscious control by a central power, who in some mysterious way makes its influence felt; often clairvoyantly and clairaudiently seen and heard, but *never* physically present or visible. The system in all three is the same—cabalistic. Secretly here and there individuals are prepared; these again form groups or centres from which influences spread until they form a veritable magnetic network covering the entire world. Like rays from a hidden sun these groups are apparently divergent and detached, but in reality all issue from the same central body. Studying all these different groups and movements the system is seen to be an insidious and secret dissemination of ideas, orienting and creating the required outlook on life, etc., eventually breaking down all barriers of family, religion, morality, nationality, and all self-initiative thought, always under the cloak of a new and more modern religion, new thought, new morality, a new heaven and a new earth; until it evolves a gigantic robot merely answering to the will and commands of a secret Master Mind. They dream they are free, original, self-determining individuals; they are but the negative moon reflecting and reproducing the light from the same hidden and cabalistic Sun. It is called *regeneration* by the Illuminati; it is in truth individual death and disintegration, followed by a resurrection as negative "light-bearers" of this cabalistic Sun. As is said in the 6-5 grade of the R.R. et A.C.: "Arise, shine, for thy light hath come and the glory of thy Lord is upon thee." The light and glory of the cabalistic Sun! Illuminism!

In the July occult issue 1929 of the *Revue Internationale des Sociétés Secrètes*, there is an interesting and rare design called, "The Dragon and the Woman,"

which depicts apparently the Pentagram of illuminised and revolutionary Masonry, a symbol of the magical and potent powers by which the mysterious centre would hope to obtain empire over the universe and thus govern men. The lower part is the Dragon of the Apocalypse with the seven heads; written across its body is the word "Kabalah," as also in Hebrew, "Schem Hamphoras" and "Yod, He, Vau, He"—the Tetragrammaton. The Schem Hamphoras, the cabalistic Keys of Solomon, the keys of universal science, by whose combinations all secrets of Nature are said to be revealed. The four letters, the material basis as it were, are the four beasts of Ezekiel's vision; they are the Sphinx with the head of a man, the body of a bull, the wings of an eagle, and the claws of a lion. Also the four properties of the astral light or Serpent Fire—dissolving, coagulating, heating, and cooling—which, directed by the will, are said to modify all nature, producing life or death, health or disease, etc., in accordance with the given impulsion. Further, it is the cross of life or generation—the Kundalini.

Death and disintegration must precede so-called regeneration; therefore the tail of the Dragon ends with the head of the vulture of Saturn, the destroyer, who holds in his beak the magical sword of the adept with the dual crescents of unity on the hilt; this is thrust into the body of the Dragon, for the blood must be poured out. Beneath the Dragon the fire burns, it must be immolated, as the Phoenix of old, so that from the ashes it may rise renewed and regenerated. As Rabaud Saint-Etienne has said: "Everything, yes everything must be destroyed, since everything must be remade"—it is revolution. The number of the beast is 666, which cabalistically is 9, the number of generation. The seven heads represent the seven planets or powers of the Sun or colours of the prism; cabalistically they are placed on the Interlaced Triangle, the dual creative forces, each angle having a planet with the Sun in their midst. Together they represent complete magical power—the Hebrew Talisman, the Shield of David!

Above this basis rises the woman BABALON, the mother of all pantheistic and abominable cults. She stands in the hermetic attitude, "as above so below," her left hand raised above holds a lighted torch shaped as the Hebrew letter *Shin*; this letter, together with the Tetragrammaton below, forms the Pentagram—the "Christ" or instrument of illuminised revolutionary Masonry. On the torch is this curious inscription, as deciphered by M. Henri Guillebert: "As for the children, kill them in great numbers. Holy, holy, holy is the act of immolating them, as also of exterminating them." Is this not Saturn again, who ever devours his own children—revolution and anarchy? Across her breast is written "Democracy," the negative and inspired instrument of all revolutions. The inspiration is shown by the letter "M" over the pineal gland, where the head and tail of the serpent unite, producing illuminism. She is the intermediary, receiving and transmitting the influence from above. From a cup in her right hand she pours upon the fire below all abominations and impurities, thus inciting the holocaust, preparing for the domination of the unseen Powers. Old civilisations must be disintegrated and established systems destroyed.

Now in 1914 in the instructions received from the Arab teacher of the R.R. et A.C. it was said: "Before any ceremony, either in temple or private, *fire* must be banished (energy) and *earth* invoked, and the invoking ritual of *Saturn* performed 'to bring peace and calmness!'" Pearce tells us, in his *Text-book of Astrology*: "The influence of Saturn is the most lasting and malignant of all planets," it brings upon the world not peace but disintegration, suffering, disgrace, class war, and anarchy. "Saturn resembles a consumption, which, though hardly perceptible in its progress, is hard to be averted by any effort of human skill." Is this not true of the cankerous growth of the influences of these secret subversive societies and of Bolshevik propaganda?

It is curious to note with all these illuminised instruments of the "Hidden Hand" how magnetic-healing and magically inspired politics went hand in hand. One

has only to consider the present Illuminati in England to see that this is the case. In the *Stella Matutina*, from the late Dr. Felkin, their former High Chief, to their St. Raphael Guild of Healing, run by a certain influential group of clerical members, you find magnetic-healing joined to a subtle form of invoked political influence often ending in Communism, Socialism, and Pacifism, weakly inculcating the doctrine of peace and love your enemies at any price, all inspired by their "hidden masters."

Ceremonies as arranged by the Arab teacher were carried out in the R.R. et A.C. during the War to establish the power of the Pentagram, with special concentration upon Russia and other countries, preparing centres of force for the diabolical work of this "Hidden Hand"; magnetically linking up the group in New Zealand with the groups in England, forming a band round the world controlled by the Invisible Power carrying out the "Protocol" idea of the unbreakable magnetic chain of the Symbolic Serpent.

In his *Transcendental Magic* Eliphas Levi thus explains this "Magic Chain":

"To make the Magic Chain is to establish a magnetic current which becomes stronger in proportion to the extent of the chain. . . . Herein is the secret of their force, which they (the clerics) attribute solely to the grace or will of God! . . . Concentration is by isolation, and distribution by the magnetic chain."

That is those "set apart" as receivers of the forces from the masters and the transmitters of the same.

"This force is of itself blind, but it can be directed by the will of man, and is influenced by prevailing opinions. The Universal Fluid (life force) . . . being the common medium of all nervous organisms and the vehicle of all sensitive vibrations, establishes an actual physical solidarity between impressionable persons, and transmits from one to another the impressions of imagination and thought."

In all illumined groups the ceremonies, exercises, teachings, and messages from the masters set in motion a magnetic current, and as Eliphas Levi explains:

"The action of the current is to transport, and often exalt beyond measure, persons who are impressionable and weak, nervous organisations, temperaments inclined to hysteria and

hallucination. Such people soon become powerful vehicles of magical force and project efficiently the astral light *in the direction of the current itself.*"

As seen in the meteoric figures of all revolutions! To fight successfully against such a current steady concentrated will and initiative are required. Together these many groups form the magnetic chain transmitting the forces of the Cabalistic Jews into social, religious, political, economic, art, healing, and educational life. As the late Dr. Felkin wrote in 1917: "We are the little leaven that leaveneth the lump." According to Weishaupt, artists are among the most desirable instruments!

It should, I think, be clearly understood that the object of this book is not to show that the Great Hermetic Arcanum is in itself evil, but rather its perversion, and that the knowledge of, and power of applying these hidden laws of nature can become, in the hands of evil and ambitious adepts, more especially "unknown chiefs," a tremendous danger to unwary and unsuspecting "Humanity." The power used in Illuminism is largely based on a deep understanding of the science of light, form (geometric symbols), movement (rhythm), numbers, sound, colour (Minutum Mundum), scents, etc. All these, in the form of correspondences, are used in occult societies, to awaken forces—vibrations which act upon the mind and nervous systems of men and women. As it is said, the 5-6 ritual of the R.R. et A.C.: "Colours are forces and the signatures of forces, and Child of the Children of the forces art thou."

For example, take a square with a symbol in the centre, coloured a brilliant red, and place around that symbol and in juxtaposition to it the correct complementary or negative colour of that red; at once the whole square will flash and will become alive with vibrations.

As illustrating sound-vibrations, the late Max Heindel, of the "Rosicrucian Fellowship," California, wrote in his *Rosicrucian Cosmo-Conception*:

"These invisible sound-vibrations have great power over concrete matter. They can both build and deestroy. If a small

quantity of very fine powder is placed upon a brass or glass plate, and a violin bow drawn across the edge, the vibrations will cause the powder to assume beautiful geometrical figures. The human voice is also capable of producing these figures; always the same figure for the same tone. If one note or chord after another be sounded upon—a violin—a tone will finally be reached which will cause the hearer to feel a distinct vibration in the back of the lower part of the head . . . that note is the 'keynote' of the person whom it so affects. If it is struck slowly and soothingly it will tone the nerves and restore the health. If it be sounded in a dominant way, loud and long enough, it will kill as sure as a bullet from a pistol."

De Quincey has said: "This Temple (Solomon's) is to be built of men, of living stones, and the true method and art of building with men it is the province of (Rosicrucian) magic to teach." These then are some of the forces used in building this Temple of living stones.

Now it is interesting to find Dr. Felkin's Arab teacher was also a builder using living stones, for we find him saying:

"The stones must all be there before the circle can be of use. Each stone must first be hewn into proper shape. Each must be able to stand upright hand in hand with the others. The Light within each must become strong so as to radiate far enough, and blending with the others a rainbow will be formed (uniting and forming the so-called 'Divine White Light or Brilliance,' the I.A.O. or Serpent Power). There must be harmony among the members and self-reliance. Each stone will intuitively perceive within itself a symbol which will at once denote the function of the individual stone and its fitness to fulfil it. This symbol must be watched for and developed from within; for though the symbol is in the mind of the Arab and is therefore suggested to each from without, it must be developed from within, gradually meeting the impression from without. The force necessary to develop these symbols from without would be so great it would involve a waste of force, and it is not the right way to be done."

The stones were to be seven Planets for the inner circle, and the twelve signs of the Zodiac for the outer.

As an example of these methods, the following is enlightening: One of the members of the Arab's group was greatly depleted after a sitting, and the reason for this was thus explained by the Arab:

"She must be more positive getting herself resolutely to *stop formulating thoughts* at certain times, thus rendering the pool of her aura smooth. She should before meeting with strong vibrations make an equal armed cross on the inside of her aura; this will meet with one that I am making on the outside of it also. This done, it will form a door for the vibrations to enter by, and they will then come in an equilibrated way."

Therefore, if these instructions were followed, having induced a state of passivity and having opened a door, thus breaking down all opposition, the Arab would be free to pour in whatever vibrations and suggestions were required in order to shape this stone for the niche she was appointed to occupy in this temple of living stones.

Again, the following shows how a more advanced adept is used, even at a great distance, to act upon another adept for the furtherance of these schemes. Dr. Felkin in New Zealand wrote, February 4, 1918, to the Ruling Chief in England:

"I suddenly felt a presence there (in his study), and it was a tall man, not unlike Tagore (Eastern), dressed in a brownish sort of dress with brown shoes with longish turn-up toes. Long, beautiful, white hands and no head-dress. He said, 'The time of a great crisis is now coming, send all the help you can to Het-ta (the ruling Chief), who needs help.' The vibrations were so strong my mind went numb. I tried for more, but the words seemed quite incomprehensible. As he gave a sign . . . a cloud enveloped him and he vanished. He came twice last week."

The so-called help was to break down possible opposition on the part of the London Ruling Chief to their devilish schemes. Their efforts were successful, but for a short time only. Who can say who these invisible magic-workers are, who would build this Temple of living stones—of men and women, whose lives they would 'eat up'? They alone hold the real secrets, and thus ever remain the Masters.

In four articles in the *Morning Post*, October 25-29, 1927, Sir Oliver Lodge discusses "Physics and Psychics"—the mystery of the ether, his object being to advocate scientific investigations of all psychic phenomena, etc., apart from the use of mediums or photo-

graphy, both of which methods he very rightly considers unreliable as proof of the reality of communications with the dead. He writes that students of metapsychics—

"know by actual experience and experiment that there is a telepathic method of communication between mind and mind which does not utilise the organs of sense and is conducted in what is at present a quite unknown way . . . the safest plan is to assume that some physical vehicle is concerned even in telepathy and clairvoyance. . . . Those who study metapsychics are aware of facts which have suggested the existence of an *etheric* body—that is, of some physical instrument which can transgress the limitations of space and perform feats impossible to a more material organism. *Travelling clairvoyance* (or astral projection) is one of them, apparition is another. . . . The ether is abundantly substantial, and can transmit every known kind of force."

Ether, he says, has three properties—"dielectric coefficient, magnetic permeability, and velocity of light." These three, according to Clerk Maxwell, are connected, and together can form "definitely and absolutely unity"—electro-magnetic force, the Serpent Power, the all-pervading ether!

In occult societies much psychic work and magic is done for the purpose of loosening the astral body from the material—always retaining a connecting link—so that it may at will be projected through the ether to any distance and at incredible speed. More often it is the will and magic of the Master, that, unbeknown to the adept, withdraw and sends the adept's astral body hither and thither—somewhat after the method of a medium under hypnotic control—creating etheric links, and otherwise doing the work of helping forward the schemes of these Illuminati. He is their instrument. As illustrating this, Mrs. Felkin writes, in a short History of the Order, 1919:

"The Hidden Order is therefore International, belonging to no one race or nation. Although it is always secret and hidden, the Masters from time to time select one or two to send out as teachers when the world is ready for them. . . . Such teachers gather round the inner secret Orders, and to members of these who are found worthy messengers from the hidden masters are sent to give them teaching, not materially but on the astral plane.

"If the pupils have the courage, patience, perseverance, and loyalty to follow this teaching, and to practise the methods, the time will come when they will receive direct instructions from the hidden masters, either singly or in groups; and it may be that the pupils will eventually be led to one of the great secret hidden temples that there are here and there in the world. We, your chiefs, can say that we know this to our knowledge, because we have thus received and visited. It is in your power to do as we have done, but it requires patience, faith, self-sacrifice, and the ordering of the outer life before the inner teaching can be received. There must be sacrifice, and you must be ready to give up even your own will at times and eliminate much work and pleasure which others may seem to enjoy."

The above is undoubtedly inspired by these masters themselves in order to deceive and obtain the tools necessary to their Great Work. The way to such teaching is "initiation," and that we have seen leads to loss of personality and possible obsession.

The Temple spoken of above visited by the Chiefs was a Sun Temple, to which they were taken astrally by the Arab. It had many little chapels, each representing one of the twelve signs of the Zodiac and the planets, etc., and having as heads a Triangle of Masters—the Master of Light, the Master of Peace, and the Rose Master. They took part in many ceremonies and received much teaching. Of this Temple the Arab said, November 11, 1911:

"Each chapel foreshadows a life-force which we are now to begin to experience. We have been putting together as it were the ingredients, and now the FIRE has to be lit, and the ingredients are to be boiled down. Till this has happened he cannot complete our instructions, because we cannot penetrate the veil which always hangs over the East. . . ."

Again he explained:

"We are not to put ourselves out or force it, but if any opening comes we are to be quick and ready to take it, because it would help towards linking up the (magnetic) chain that he has been gradually forming psychically. All these ceremonies and people we have seen when with A.B.S. have been with a definite purpose which he is slowly carrying out, but when we can pick up a link here and there on the material plane it greatly strengthens the effect of the other."

Again we get a further message from the supposed Christian Rosenkreutz which says, June 15, 1919:

"We are coming to a crisis, and those who have been admitted to the Inner have a right to a clear statement of what we ourselves believe concerning the Order. If we will go forward without fear, trusting to what we have received, he (C.R.C.) will stand even as he has hitherto stood, behind us, using us as instruments in the work which he has undertaken. If we are to be *instruments*, we must put aside the thought of self and think only of the message."

To show in what way Mrs. Felkin is used as the mouthpiece of these dangerous and insidious powers, the following statement, made by Dr. Felkin, is more than significant (June 1919):

"Yesterday we had a splendid Corpus Christi Day (ceremony for bringing down the light into the Inner Vault and Temple and reaffirming the link with these masters) . . . as we passed through the Vault it seemed like passing through liquid fire. Later, when the 'Divine White Brilliance' (astral light) was brought down, the electric light looked really dim it was so strong. Everyone was greatly impressed; when Q.L. (Mrs. Felkin) spoke, her voice seemed quite changed, and she said afterwards she said things she had not been at all prepared to say, but words came to her."

This is very similar to Krishnamurti's overshadowing by Maitreya; it was a partial obsession by these masters, C.R.C. or the Arab! It is the result of blind and credulous faith!

To allay any doubts or suspicions about the messages the Arab said:

"Angelic visitors are constantly passing, they bring their messages swiftly, they may touch you with their wings, they may but sweep past you, clothing you with their atmosphere for a moment, but in these mysterious and wonderful moments they leave within thy being a message from the divine, and thou wouldst be missing an opportunity if thou didst not accept this message and meditate thereon; it might be long ere they come again, and when they did come, it might be too late for the same message. . . . Let thine ears be alert and thine eyes ever open, and fear not to accept such messages. The using of them cannot harm thee as long as thou remainest in the protection of the Order. So long as thou dost dwell in the Sacred Heart and kneel in humility at the foot of the Cross whereon thy Master died for thee."

Not the Christ of the Christians, but the Master of Grand Orient Judæo-Masonry. And according to the Arab their true symbol of eternal life is the *Ellipse*—the pathway of Light which all Nature follows: it is shown in the egg, from which issues life—containing all things. Their wisdom is therefore the wisdom of Nature, and not of the Omnipotent Divine Creator.

Thus they deceive and enslave those they would use as instruments. How, therefore, are these scientific investigators going to satisfy themselves and others that these spiritual apparitions and their accompanying phenomena are not these hidden masters masquerading as spiritual teachers and spirits of the dead seeking whom they may devour? To occultists, as well as spiritualists, this is an all-important question; both look for a New Heaven and a New Earth, a New Race and a New Age—the age-old dream of Israel!

It is curious to note the following instructions, sent from New Zealand by Dr. Felkin and given by the supposed Christian Rosenkreutz in the Vault of the Inner Temple; it is apparently a subtle method of reciprocal vibrations to be set up between the New Zealand and London Temples, binding them together by means of the Serpent Power or finer forces of Nature, inaugurating a powerful instrument, a magnetic chain controlled by this mysterious Centre, which is ever seeking thus to dominate humanity. Here are the instructions and explanations:

“The Ruling Chief in London is to do as we are doing here—take each of the 5-6 members in turn to the Vault and introduce these personally to C.R.C., receiving for each of them a special card of the TAROT pack. When each is introduced C.R.C. gives them a card, and this card is a key to the development of the individual (his symbol). . . . If they can, and we can get the complete Temple of 78 (number of the Tarot pack!), our Temples will be capable of functioning to the full, and if each one can discover the true spiritual (astral) significance of their own card, each Temple will then, as a whole (be complete). When these two Temples are complete in their Inner members they will become polarised, and the reciprocal currents will be awakened, and those who get the similar cards (in the two Temples) will make pairs

and should be in touch with each other, for each card has a positive and negative aspect. . . . When the time comes the two Temples should be ready to act in concert."

Here we have again the "unbreakable chain" of the "Protocols," and for what purpose? "The existing constructional scales will soon collapse, because we are continually throwing them out of balance in order the more quickly to wear them out and destroy their efficiency"—World Revolution and the destruction of the hated British Empire!

In the *Great Known*, a book written by the head of the "Sadol Movement," an illuminised masonic group of California under control of the Great School (or Great White Lodge), we find a method whereby they are taught to contact these unknown masters, who are spoken of as "the very wise and powerful Luminous Ones." It teaches that "the material body as it evolves upon the spiritual planes of life becomes a dynamo of ever-increasing power and LIGHT." In speaking of this condition, Eliphas Levi, in his *History of Magic*, writes: "This may take place when, through a series of almost impossible exercises . . . our nervous system, having been habituated to all tensions and fatigues, has become a kind of living galvanic pile, capable of condensing and projecting powerfully that Light (astral) which intoxicates and destroys." It attempts to show that it leads to mastership and self-control, but on careful consideration it proves to be merely conscious mediumship inspired by crafty and wilful deception, giving the adept a false confidence, inducing him to let go his physical senses and work upon the astral, where, enclosed by formulæ given by these masters themselves, he is completely at their mercy.

The method is common to other illuminised groups—the R.R. et A.C. as well as the Sun Order of Edinburgh—and may be used by one or a group of adepts. A regular hour must be fixed, and kept to—Sun hours are best, as sunlight apparently assists communication—the room prepared by formulæ which, being secret, are not given, but they serve to enclose and isolate the

workers and to awaken certain forces and set up vibrations which are necessary in order to bring about the contact. The adept must sit in front of a black curtain, consciously concentrating and endeavouring to "bridge the chasm of sense perception," which must be crossed if the contact is to be made. This may be realised in the form of suggestion, words, symbol, picture, by the coming of the Master himself in his astral body, or even by the projection of the adept's own astral body to a Temple or any other desired place, always under control of the Master! There is no way of testing these masters; they must be taken on trust, a matter of blind faith, the abrogation of all reason, which inevitably leads to Mediumship not Mastership. Such was the method used by the worshippers at the Arab's shrine; they were to form a dynamo of power and Light, to be used for the coming world *regeneration* by the Illuminati!

Of a truth there is apparently much method in all this madness! The only possible name for it is Black Magic, and can one be surprised at the blasphemous and seditious outpourings of our "red" clergy, some of whom at least are members of the Stella Matutina and the R.R. et A.C., the main object of which was, and is, to get hold of as many clergy as possible so as to bore from within, disrupt the Church, and hold it up to public ridicule, even as is done by the Soviet!

Now, who are these masters and what is the "Great White Lodge"?

In the publications and proceedings of Theosophists and some other secret societies, the "Great White Lodge" is frequently referred to as an outside Superior Power directing the affairs of these earthly societies. In many references it would appear that the Lodge is composed of superhuman or even celestial beings, and in others that they are merely human. Our own belief is that they are a group of flesh-and-blood men, who can form *etheric links*, from any distance, with the leaders of these societies, and who secretly work by means of that Light which can "slay or make alive," intoxicating, blinding, and, if need be, destroying unwary men and women,

using them as instruments or "Light-bearers" to bring to pass this mad and evil scheme of World Domination by the God-People—the Cabalistic Jew.

According to the late Max Heindel, a disciple of Steiner and late head of the "Rosicrucian Fellowship," California:

"There are in different places of the earth a number of these schools of the lesser mysteries, each of them composed of TWELVE Brethren, and also a *Thirteenth* member. The latter is the link between the different schools, and all these heads or thirteenth members compose what is ordinarily known as the White Lodge—namely, a supreme conclave of the Eldest among our Brothers, who are now in full charge of human evolution, and plan the steps we are to follow in order to advance."

For some years Dr. Felkin and a group of R.R. et A.C. members met on Sundays to contact and do astral work with the Arab teacher, whose mission was, as we have seen, to bring about the union of "the East and West," by forming a magnetic chain of adepts round the world as a means of control by these masters. The following is one of the most significant of these astral experiences. As it took place it was recorded word for word by the scribe, and the "channel"—who, with two others, saw it—was our informant:

"April 16, 1916.

"A dark room with dark polished floor and dark walls. People sitting round a long polished table. An old man sitting at the head in a carved arm-chair. There are lights in sconces round the walls reflected on the polished floor. All are in dark robes; the old man has a curious cap, not unlike that of the Jewish High-Priest, curved up at the sides like horns. It is red, embroidered with gold and jewels. A brazier is in the centre of the table; every now and then somebody casts a little incense on it. Each has a dish of incense before him, each of a different kind, and they all sprinkle in turn. The seat at the foot of the table, similar to that at the head, is vacant, so *thirteen* in all; there are six people on either side of the table. The old man is speaking. He has bright dark eyes with rather drooping lids. He seems to say: 'The time is approaching, and we are not yet fully prepared. I must remain here to keep the fire burning, but you must return each to his own country, and when we gather here again the vacant chair will be filled.' They all make a sign with the left hand, as if they quickly draw a line with it on the right hand which was held with

the fingers stiffly together, the right elbow resting on the table. They have deeply engraved seal rings on the first finger, large dark stones. We may meet the one that is to come back to this country. It is difficult to see the faces, as they wear dominoes with hoods pulled over their heads. Now all are standing up and repeating a Latin verse. First something in unison—I John iv. 7-12 (Johannism!). Then each says a word in turn from one of the texts. The man that is to come here says 'Amor.' Then together they say, 'Nobis hoc signum.' The old man looks Italian or Jewish. . . . It is very mountainous outside. . . . He is standing now, and has stepped to the side of his chair, which seems to be on two steps, so that he is level with the table. The people file past him, and each gives a grip and a password. This password seems to be the word from each that was said in the sentence. They line up at a curtained door and face him. He has a heavy gold cross round his neck with which he blesses them. They make a gesture like a salaam and disappear behind the curtain. On the table before the old man's seat is a black ebony lotus-wand. The lotus is closed to form a cone; it has a light round it. The old man is left alone; he goes round the table and puts the remains of the incense from each dish on to the brazier. Now he takes off his curious cap and sets it on the table beside the wand. He takes off his domino, he is looking very thoughtful. He is not more than fifty-five or sixty, has a silky dark beard, dark moustache, dark hair parted in the middle, curling and just showing thin on the top. He has got on a cassock. Now he is picking up his wand; he presses a little knob in the handle of it and the flower falls open. The flower is of mother-of-pearl with a shining crystal centre. It is flat, but sparkles in the light. He is saying something in a foreign language about the Law: 'The Law shall be fulfilled'!

The reason for showing the above was: "The Arab wants us to realise that all over the world those who are the Light-bearers to the future are bestirring themselves to be in readiness." There are, then, mysterious men—still in the body of the flesh—who appear astrally, and do establish etheric links, and build up channels through which they can prepare the world for the so-called "Pentecostal Flame" or World Illuminism, which is to bring about the Grand Orient Judæo "Universal Republic."

Now, the Stella Matutina and the R.R. et A.C. have for hidden masters a head and Twelve Brethren, as we shall see later, working under him.

In Jane Lead's Prophecies, 1681-1704, which are Rosicrucian and Illuminism, and closely correspond to the S.M. teaching, and are, with their seven successive Prophets the inspiration of the present Panacea Society, we find: "He (the Master) will now also elect and assign TWELVE principal persons as the foundation builders . . . as directed from their principal Head: and so to go on, to multiply the number of disciples, till they are numberless." The Prophecies concern a Second Advent.

With regard to the use of 1 John, Mrs. Nesta Webster, in her *Secret Societies and Subversive Movements*, writes:

"Thus Dr. Ranking, who has devoted many years of study to the question . . . in a very interesting paper published in the masonic journal, 'Ars Quatuor Coronatorum,' observes: 'That from the very commencement of Christianity there has been transmitted through the centuries a body of doctrine incompatible with Christianity in the various official Churches. That the bodies teaching these doctrines profess to do so on the authority of St. John, to whom, as they claimed, the true secrets had been committed by the Founder of Christianity, that during the Middle Ages, the main support of the Gnostic bodies and the main repository of this knowledge (Johannism) was the Society of the Templars.' And he further said, 'The record of the Templars in Palestine is one long tale of intrigue and treachery on the part of the Order.'"

Many of the groups of to-day believe themselves to be in direct communication with Christ!

Again she quotes Lecouteulx de Canteleu: "In France the Knights (Templars) who left the Order, henceforth hidden, and so to speak unknown, formed the Order of the Flaming Star and of the Rose-Croix, which in the fifteenth century spread itself to Bohemia and Silesia."

Curiously enough the symbol of the Stella Matutina is the Five-pointed Star, and that of the R.R. et A.C. the six-pointed Star and the Rose-Cross.

Further, she tells us that in the "Melchisedeck Lodges," the Rose-Croix degree occupies the most important place. That the Order was usually described as the "Asiatic Brethren," of which the centre was in Vienna, though its real origins are obscure.

"Their further title of 'Knights and Brethren of St. John the Evangelist' suggests Johannite inspiration. . . . de Luchet, who as a contemporary was in a position to acquire first-hand information, thus describes the organisation of the Order which, it will be seen, was entirely Judaic. 'The superior direction is called the small and constant Sanhedrim of Europe . . . the Order has the true secrets and the explanations, moral and physical, of the hieroglyphics of the very venerable Order of Freemasonry.' The initiate has to swear absolute submission and unswerving obedience to the Laws of the Order. . . . 'Who,' asks de Luchet, 'gave to the Order these so-called secrets? That is the great and insidious question for the secret societies. But the initiate who remains, and must remain eternally in the Order, never finds this out; he dare not even ask it. He must promise never to ask it. In this way, those who participate in the secrets of the Order remain the masters.'" (See Dr. Felkin's pledge to the Third Order in 1909.)

This is profoundly true of present-day secret societies. In Jane Lead's Prophecies, they speak of the "Upper Court and Council," and we read: "In order unto the rising-up to the successive degrees of the Melchisedeck Order, the whole burnt-offering is required." In the S.M. we find a special ritual for the invocation of Melchisedeck, and also a higher Grade in the R.R. et A.C. As the Count de Saint-Germain said of his Melchisedeck Priesthood: "You shall guide the course of stars, and those who rule empires shall be governed by you." Is this not equally true of these secret societies to-day, or at least the power that is working through them?

Further, Mrs. Nesta Webster writes with reference to "the Master" of Mrs. Besant's Co-Masonry:

"But in the third degree the astonishing information is confided with an appearance of great secrecy, that he is no other than the famous Comte de Saint-Germain, who did not really die in 1784, but is still alive to-day in Hungary under the name of Ragocsky . . . the Master is in reality an Austrian of royal birth."

In Eliphas Levi's *History of Magic* a note says: "Saint-Germain testified on his part . . . that he was the son of Prince Ragocsky of Transylvania."

Now it is interesting to note among the Orders of to-day how closely the dates of their various consummations correspond:

Theosophists and Order of the Star in the East—1926. The Coming World Teacher supported by twelve Apostles. He has come and gone and failed to captivate or convince the World!

S.M. and the R.R. et A.C.—1926 to 1933-5. Re-incarnation of Christian Rosenkreutz, with a probable support of twelve priests.

Panacea Society—1923-7. Second Advent supported by twelve women Apostles.

Spiritualists—1925-8. A catastrophe leading to a purged and purified world and Church! A new Heaven and a new Earth!

Must we not therefore conclude that all these Movements are but "channels" used by the "Great White Lodge"—or is it "the small and constant Sanhedrim" of the Learned Elders of Zion?—to bring about World Domination by the Jews—for they decree, "The Law must be fulfilled!"

Here is another piece of significant pictorial teaching given to Dr. Felkin in 1916 by his Arab Master. It depicts the great World Work by these hidden masters, as accomplished in Russia to-day, and now being attempted among all other races and nations—it is World Revolutionary Initiation; it is the *solve* and *coagula*—the destruction and reconstruction—of Illuminised Grand Orient Judæo-Masonry; for "everything, yes, everything must be destroyed, since everything must be remade." It is the establishment of the Kingdom of Adonai, the Jewish Lord of the Universe, built upon the ruins of all old civilisations.

"It is the picture of a woman, weeping and seated—she is the Spirit of Earth. Behind her is another figure in flowing robes; he is Adonai, the Lord of the Universe. His arms are stretched out, and a crown is on his head; in his left hand is a sword pointing upwards with drops of blood running down the blade to the hilt. In his right hand is a cup, and from the cup blood is spilling, falling on to the woman's green robe. The figure behind holds the cup to the woman's lips; she drinks and her tears fall into the cup; he turns the sword and drives it through her side so that it transfixes her. As he does this, still holding the cup to her lips, his arms embrace her, and one, or both is saying: 'I am thou, and

wheresoever thou seekest thou shalt find me.' And the two figures seem to dissolve into LIGHT and one tremendous and glorious figure emerges."

This initiation can be individual as well as universal, and we have seen how such initiation means untold suffering and sacrifice and loss of one's personality; out of it emerges a mere lifeless illuminised automaton.

The following somewhat recondite cabalistic teaching was given to Mathers, one of the early Chiefs, by the "Hidden and Secret Chiefs," and was passed on to Dr. Felkin by the then Chief of Amen Ra Temple, Edinburgh. It is a curious description of how a Triad or Triangle of adepts, forming an etheric link, bringing into action "reciprocal vibrations" with the hidden masters, were to transmit their influences and control the Order. It is given here for the benefit of the few who may be able to follow it, as it explains what happened later when the masters attempted to establish such a Triangle of Power in the R.R. et A.C. in 1917-19. For those who cannot, or do not care to, follow, it may be passed over.

THE LAW OF THE CONVOLUTED REVOLUTION OF THE FORCES
SYMBOLISED BY THE FOUR ACES AROUND THE
NORTHERN POLE

"... In the book T. (the Tarot) it is written, 'Also the Dragon (i.e. Draco the constellation of the Northern Pole of the Heavens) surroundeth the pole of KETHER of the celestial Heavens.' It is furthermore laid down that the four Forces symbolised by the four Princesses or Amazons rule the celestial heavens from the North Pole of the Zodiac unto 45 degrees of Lat. North of the ecliptic, and from the Throne of the four Aces which rule in KETHER. And again it is stated that the Throne of the—

Ace of Cups	=	Head of Draco.
Ace of Swords	=	Fore part of the body.
Ace of Pentacles	=	Hind part of the body.
Ace of Wands	=	Tail of Draco.

"Regard thou therefore the form of this Constellation of Draco. It is convoluted in four places answering to the rule of the Aces. For in the four Forces of Yod, He, Vau, He, fire and

water be contrary and also earth and air be contrary. And the Throne of the elements will attract and seize, as it were, the force of the element, so that herein be the forces of antipathy and sympathy, or what are known chemically as repulsion and attraction. . . .

"It is said KETHER is in MALKUTH and again that MALKUTH is in KETHER, but after another manner. For downwards through the four worlds the MALKUTH of the less material will be linked into the KETHER of the more material. From the synthesis of the ten corruscations of the AUR proceedeth the influence into . . . the KETHER of ATZILUTH, and the connecting link or thread of the AIN SOPH is extended through the worlds, through all the ten sephiroth and in every direction. . . . Now the symbol of the connection between the MALKUTH of YETZIRAH (mental) and the KETHER of ASSIAH (material) will be of a form somewhat resembling an hour-glass, the thread of the AIN SOPH, before alluded to, traversing the centre thereof and forming the connection between the worlds. So that the symbol of the connection between the planes is this, and also the *modus operandi* of the translation of the force from one plane to another is this. And hence does the title of the sphere of KETHER of ASSIAH signify commencement of the whirling motion.

From the diagram of the hour-glass symbol it will be manifest that the MALKUTH of YETZIRAH will be the transmitter of the Yetziratic forces unto KETHER of ASSIAH, that the latter will be the recipient thereof, and that the hour-glass symbol or double cone will be the translator from the one plane unto the other. Hence therefore let us consider the nomenclature of the tenth path (answering unto MALKUTH) and of the first path (answering unto KETHER).

"The tenth path answering unto MALKUTH:

"It is called the Resplendent Intelligence, and it is so called because it is exalted above every head and sitteth on the Throne of BINAH, and it illumineth the splendour of all the Lights and causeth the current of the influence to flow from the Prince of Countenances' (i.e. Metatron or the Lord of Light).

"The first path answering unto KETHER:

"It is called the wonderful or hidden intelligence (the highest Crown). For it is the Light to cause to understand the Primordial without commencement, and it is the Primal Glory—for nothing created is worthy to follow out its essence."

"Whence it is plain that MALKUTH is as it were the collector and synthesis of all the forces in its place or world: while KETHER, being superior to all, also in its place and world, will be the recipient and arranger of the forces from the plane beyond, so as to

distribute them into its subordinate sephiroth in a duly ordered manner.

"And therefore any force of the multitudinous and innumerable forces in MALKUTH may act through the upper cone of the hour-glass symbol, and by means of the lower cone translate its operation into the KETHER below, but its mode of transmission will be through its cones by the thread of the AIN SOPH or of the unformulated. So that in the transmission between the two worlds the formulate must first become unformulate ere it can reformulate in new conditions (death and disintegration!). For it must be plain that a force formulated in our world if translated into another will be unformulated according to the laws of a place different in nature, even as water in its fluid state will be subject to different laws to those governing it when in the conditions either of ice or steam.

"And as before said, there being a chief elemental division of the sephira MALKUTH in the MINUTUM MUNDUM diagram, each of these will have its co-relative formula of transmission unto the succeeding KETHER. Hence is there the dominion of the four knaves or Princesses of the Tarot around the North Pole in the book T. attributed unto the Heavens—(The triangle and Unity).

"Now as KETHER has to receive from MALKUTH, it is necessary that in and about KETHER *there should be a force which partaketh of the nature of MALKUTH, though more subtle and refined in nature*, and therefore is it that the final 'He' or Princess forces have their dominion placed above KETHER, that so they may attract from the MALKUTH of the higher and form the basis of action for the Aces. So that a refined matter may attract its like, and that the spiritual forces may not lose themselves in the void and so produce but a mistaken and whirling destruction for want of a settled basis. And herein is the mutual formula in all things, of a spirit and of a body, seeing that each supplieth unto each that wherein the other is lacking. Yet herein also must there be a certain condition, otherwise the harmony will not be perfect, for unless the body be refined in nature it will hinder the action of the spirits cognate unto it; and unless the spirit be willing to ally itself to the body the latter will be injured thereby, and each will naturally react on the other. . . . But it is as necessary to govern the spirit as to refine the body, and of what use is it to weaken the body by abstinence if at the same time uncharitableness and spiritual pride are encouraged. It is simply translating one sin into another, and therefore are the final 'He' forces necessary in KETHER as it is said in the tenth path of YETZIRAH, 'It is so called because it is exalted above every head and sitteth on the Throne of BINAH.' Now, in the Tree the sephiroth CHOKMAH and BINAH are referred unto the BRIATIC world, which is called the Throne of the Atziluthic world, unto which KETHER is referred in the Tree, and referring unto the dominions of the

four Princesses, thou shalt find that in the sphere they include CHOKMAH and BINAH as well as KETHER.

"Now there will be not one but four formulæ of the application of the four forces of MALKUTH into the revolution of the ACE in KETHER, and these acting not singly but simultaneously and with a different degree of force. And seeing that while (were MALKUTH and KETHER in the same plane or world) the transmission of these forces from the one unto the other would proceed more or less in direct lines, in this case (seeing that MALKUTH and KETHER be in different planes and worlds) the lines of transmission of these forces are caught up and whirled about by the upper cone of the hour-glass symbol into the vortex, where and through passeth the thread of the unformulate—i.e. AIN SOPH (etheric link). Thence they are projected in a whirling convolution (yet according unto their nature) through the lower cone of the hour-glass symbol unto KETHER. Hence it resulteth that these formulæ are of the nature of the Dragon or *Serpent*; that is to say, moving in convolutions, and hence are they called the Dragon or Serpent formulæ (winged, air; finned, water; or footed, earth).

"Another action of the forces of MALKUTH of YETZIRAH transmitting into KETHER of ASSIAH will be that of continued *vibratory rays* acting from the centre of the circumference, and that bringing into action the forces from the Thread of the unformulate (AIN SOPH).

"Recall that which is written in the chapter of the Chariots, Ezekiel lv. 5-6:

'And I beheld, and lo! a tempestuous whirlwind came out from the north, and a mighty cloud and a fire violently whirling upon itself and from the midmost as an eye of brightness from the midst of the fire, and from the midmost forms of four chariots.'

This then is the method whereby these devilish Masters of the Cabala work on the mental or astral plane, forming etheric links through which they can act upon an Order and again through it directly upon the world. An example of how this was attempted in the R.R. et A.C. will be given shortly, showing how these masters sought to form a Triangle of adepts "KETHER, CHOKMAH, and BINAH, through which their EYE of Power was to manifest. But first the Triangle was to become, as it were, an "empty vessel," which was to be filled with astral light—illuminised—a dynamo, condensing and projecting the Masters' forces, receiving

their instructions, and like automata passing them on to those around them. In this way, like an epidemic or like wild fire, these teachings and forces spread along the magnetic chain, orienting an Order, group, nation, and the world. It is a devilish scheme which could only be evolved out of a cabalistic mind.

But first let us attempt the difficult task of explaining this universal ether or life-force which is the basis of their power.

A candidate when desiring to enter the Stella Matutina must sign a form of personal consent and secrecy, in which the aim of the Order is stated to be "spiritual development"—that is, awakening the inner senses. And they are further told that the reason for this secrecy is that the teaching can be used either for black or white magic, and would therefore become a danger if made generally known. The great aim, however, of all these secret societies is to train the member to let go his hold on material things, and function consciously on the astral plane; for only on that plane can these diabolical masters, without betraying themselves, contact, influence, link together, and use adepts in their secret universal plans. In the early grades of the S.M. neophytes are given meditations, breathing exercises, and processes brought over from Germany by E.O.L., the adept who had been trained there to act as etheric link between the German body and the Order in England. These arouse and raise the unused sex-forces, the Kundalini or "serpent within" the adept, and awaken the inner senses.

Some little time before entering the Inner Order, the adept is taken a stage farther in this astral development; he is initiated into the mysteries of Tatwic vision, a form of Yoga. Briefly, according to the yogis, there is in the Universe a Great Breath or *Swara*—evolution and involution; it is the universal creative principle or life-force. It is *Pingala*, the positive or Sun breath, *Ida*, the negative or Moon breath, and *Susumna*, the uniting or destroying fire. It is the Serpent Power or Triangle of manifestation in all creation. Within the adept it is the

Kundalini, and the merging of this with the universal life-force without, Nirvana, is the end of all yoga. Further, there are five modifications of this Great Breath, called *Tatwas*, ethers, or refined matter, each having distinct vibrations, different functions, a different form and sense; each of these is again charged in turn with all five. They are akin to ether and the four elements—the Pentagram.

They are: (1) *Akasa*—ether (called spirit), dark, egg-shaped: sound. (2) *Vayu*—gaseous, air, blue sphere: touch. (3) *Tegas*—igneous, fire, red triangle: sight. (4) *Apas*—liquid, water, silver crescent: taste. (5) *Prithivi*—solid, earth, yellow square: smell. All four states of terrestrial matter exist in our sphere—and each is constantly invading the domain of the other, and thus we get what is called the mixed or intercharged *Tatwas*. These *Tatwas* or breaths flow in regular rotation throughout the nervous system of the human body exactly as in the universe without—as above so below.

Ráma Prasád, in a book, *Nature's Finer Forces*, written for the Theosophists in 1889, tells us that the whole process of creation, on whatever plane of life, is performed by these *Tatwas* in their aspects of negative and positive, and that everything in every aspect that has been or is in being on our planet has a legible record on the ether. He further says that at will "the practised yogi can bring any picture of any part of the world, past or present, before his eyes," and "a yogi in contemplation might have before his mind's eye any man at any distance whatsoever, and might hear his voice also"; that it only requires sympathetic minds—that is, tuned to the same key. He calls it "the phenomena of mental telegraphy, psychometry, clairvoyance, and clairauidence, etc." Also reciprocal vibrations. Again, we are told in a S.M. MS.: "The student will by degrees become able to look into futurity at will, and have all the visible world before his eyes, and he will be able to command Nature; this power also lays bare the secret workings of the world." By the power of this life-force, willed and directed and controlled by an adept, "an enemy may be

destroyed, power, wealth, pleasure, etc., obtained." Also it can cause or heal disease, and by it hypnotic control can be exercised. And by this power apathy can be engendered in any body or group, a form of mass hypnotism! In these orders the use of this power is always controlled by the masters!

These, then, are the forces used in all illuminised groups to bring about so-called spiritual development and attainment, and by these forces and its profound knowledge of their potentialities, this mysterious centre seeks to influence the mind and actions of the adept, not for the good of humanity, but for its enslavement. Always in the Stella Matutina the adept is assured that as long as he remains within the Order, using Order methods, no evil can befall him! In this Order these coloured Tatwa symbols, with their corresponding formulæ and cabalistic divine names, which are potent astral forces, are used to obtain astral vision according to the nature of the Tatwa, always using incense to help to loosen the astral from the material body. At first these visions are vague and slight, but grow in clarity and seeming reality as the adept develops, until suddenly one day, from apparently nowhere, a mysterious brown-habited monk or brother, a guardian of the Order, a master, or even a false Christ, appears and takes charge of the astral expedition, carrying the adept away perhaps to some isolated monastery, rocky stronghold, temple, gloomy cavern, or even to the North Pole! where some sinister and magical rite is generally performed and instructions given symbolically or in words. These astral adventures continue and grow in intensity until gradually the adept's outlook on life is oriented towards these masters' world schemes, and the niche he himself is to occupy.

The dangers to the adept's individuality and mentality are indeed great and very real. For instance, two inner adepts, who knew nothing of Dr. Felkin's Arab Master, by means of these Tatwas found their way, time and again, to an isolated monastery perched high up on a rocky precipice overlooking a somewhat turbid stream, and before entering the monastery they had to give a

sign of recognition which later proved to be that of the Arab Master! Within the monastery an attempt was made to obsess one or both of these adepts, and who is to say that they were not eventually controlled by that master? They both continued for long these astral visits, and remained faithful instruments when others doubted and departed! Other adepts using the same Tatwa arrived apparently at the same monastery, where they were shown the pastos, or tomb, in which lay, they were told, the Master who had been slain! No doubt Adoniram or Hiram, the Master of the Templars whose death was always celebrated by the Templars, as a pledge of vengeance! Dr. Felkin wrote that he had also astrally visited this same monastery!

In time this work becomes as the intoxication of hashish, inciting an eternal craving for more and ever more astral dreams and gymnastics, and gradually the adept's own personality becomes withdrawn, life becomes shadowy, the masters dominate his every thought and act, he becomes their instrument, carrying out their sinister, deceptive, and often little understood commands. This is "liberation" or freedom within these Orders, and, like the Russian Khlysty with their "fervour," life to the adept soon becomes dead without astral excitement. It becomes his life-work and even his religion!

Throughout the whole history of the R.R. et A.C. we find controlled "channels," forming etheric links with these hidden masters, who are almost invariably, mentally and physically worn down, by way of trials and tests, until absolutely exhausted they clutch at the "peace and rest"—self-immolation and enslavement—offered by their ambitious, fanatical, and devilish torturers.

Dr. Felkin, in his already quoted history, writes:

"Fratr F.R. (Dr. Felkin), 1910, was able to introduce E.O.L. (who was abroad seeking health) to the members of the Third Order (in Germany). These Fratres then said that in order to form a definite etheric link between themselves and Great Britain it was necessary for a Frater from Great Britain to be under their instructions for a year. . . . Frater E.O.L. decided that he would place himself under the instruction of the Third Order. He commenced his teaching at once, and after residing for

some time in North Germany and Austria, he was sent for a time to Cyprus. He was then sent to Egypt, then to Mount Carmel, and should have gone to Damascus, but did not. He was then sent to Constantinople (where he was in close touch with the 'Young Turk Party!'), and finally returned to Germany, where, having passed his tests, he was initiated by special dispensation into the first few grades of the Rosicrucian Society, corresponding to our 6-5."

Although the German Third Order was supposed to be training E.O.L., we find the ubiquitous Arab teacher saying, January 29, 1911: "E.O.L. will get all he can from Steiner, and we will find someone else in process of time." And again, July 5, 1911:

"He is following after his own desires instead of the quest which was set before him. He ought to have gone to Damascus, but he cannot be driven; he received the messages which were given him, and he has not accepted them. The Arab will make one more effort and try to bring him in contact with someone in Constantinople, but it will be more difficult, and the result will be more than doubtful."

November 26, 1911, we find the Arab forming a group of the R.R. et A.C. members to attract and bring down the forces, and so fix the Light in the Order as a material basis for his world work:

It is similar to the Druidic circles:

". . . around the symbol (in the centre) was gathered the Inner group (seven planets or aspects of solar force) from which arises the LIGHT or flame, but that light will only burn steadily if each member contributes his own share of the necessary energy or fuel. . . . Each has his own element to give, and without each the fire cannot burn. But the outer group (Zodiac signs) is in part a shelter to the inner, and a source of energy to the inner members and to fan the flame. Inner members are to draw from them. . . ."

E.O.L. was given the symbol of Luna—the waxing and waning moon of Baphomet of the Templars. Apparently he was to be the negative vessel which was to receive the LIGHT from the masters and transmit it to the Order—the etheric link. He had evidently been brought to such a condition of depletion and depression that the Arab warned him:

"E.O.L. is consuming his forces by misdirected energies (asserting his own individuality!); his time has not yet come, but

he is attracting the destructive forces instead of repelling them, and unless he ceases to do this he will die before his time, thereby missing the fulfilment of his destiny and vocation. . . . Forcibly ejecting the demon of melancholy which is attracting the outward form of death . . . he must substitute a centre of Light in its place, and then he will attract the forces of life and get well."

What of the malignant and negative forces of his symbol Luna? And further, there were to be pairs of adepts and E.O.L.'s opposite "should be someone of very intense vitality from whom E.O.L. can draw force when necessary." In other words, E.O.L. was to obey his bondmaster and become his "vessel of Light," and thus this master builder sought to build his "Temple of Living Stones!"

On the eve of Dr. Felkin's first visit to New Zealand in the autumn of 1912, E.O.L., who, though still in ill-health, was to take over charge of the Order during Dr. Felkin's absence, suddenly and unexpectedly died. The Arab was greatly upset, for his devilish game had gone awry; and he said there was no reason for his death, he simply let go and slipped out! Was that all? The Arab, however, declared that E.O.L.'s work was not yet finished; like Christian Rosenkreutz, he would in time find and take possession of an adult body, ousting the rightful owner, and in it he would fulfil his interrupted destiny! Later, Dr. Felkin was told that he must find someone else to take E.O.L.'s place as etheric link!

In reading these authentic accounts of the inner workings of these illuminised orders it is well to bear in mind—as one explanation of the mystery of the directing power—what Hoëné Wronski wrote in 1823–5, as shown in *Mysticism and Magic* at the beginning of this book: "Secret societies which have existed and still exist on our globe . . . which, controlled from this mysterious source, have dominated and notwithstanding Governments continue to dominate the world . . . all parties, political, religious, economic, and literary." This centre, as many writers, and even Jews, point out, is "the supreme and Invisible Hierarchy of Cabalistic Jews."

The Orders controlled all claim to be working to the end of leading the world into "Peace and Light"; but they all gamble with the lives and souls of their members, while never admitting them into the inner circle.

It is a queer and almost incredible story, and can only be sketched here, how another adept of the R.R. et A.C. was chosen, and though rebellious was "shaped and hewn," battered and bruised, in an attempt by these masters to fill E.O.L.'s place as etheric link in the Order. Dr. Felkin, before finally returning to New Zealand in 1916, as we have seen, under these masters' directions drew up a New Constitution, and he attempted to include in it a "*Delphic Oracle*," adepts who were to be the vehicle through which these masters were to work upon the Order and issue commands. But this was vetoed by the committee. Three Ruling Chiefs were appointed, one of whom only had been trained in magic, the other two were clergymen (one of whom resigned about 1919), who were to carry Order teachings into healing, religious, social, and ethical problems. Dr. Felkin made the War the excuse for not entering into details concerning his claimed German authority, but he retained nevertheless his office as High Chief in London.

The legacy left to the Ruling Chiefs by Dr. Felkin's rule, which was no rule, was far from enviable, and Dr. Felkin was aware of this himself. What followed was an illustration of the methods described by the Protocolists: "It is imperative in all countries to disturb continually the relationship which exists between people and Governments." And so with Orders! The Arab Master, speaking to Dr. Felkin of the dissensions in the London Temple said, December 1918: "They must pass through a time of conflict before they enter the House of Peace," the "giant harrow" again preparing the ground! Before Dr. Felkin had left England, and up to the closing of the Temple in 1919, the Order was rent by dissensions, jealousies, underground whisperings, and open strife and rebellion, which apparently was to lead to that peace which meant unconditional and willing surrender to the masters and their work.

The masters were, however, determined to have their oracle, and this was to be a Triangle of Adepts, as the Serpent Power, manifesting their forces and teachings in the Order. This was to be brought about by means of psychic fluidic exchanges, as spoken of in M. Henri de Guillebert's *Studies in Occultism*. According to him the Master and adept or adepts would be in the position of hypnotist and subject under hypnosis, and the completion of that state would be for the adept, "the final annihilation of his personality, the destruction of his chief attribute."

To bring about this polarity and consummation the mind of the adepts had first to be oriented. For this purpose in the R.R. et A.C. early in 1917 messages from these hidden masters suddenly poured forth almost daily; the language was cabalistic, dignified, and beautiful, though at times arrogant and dominant. They created an atmosphere, they awakened an expectation, and in 1919 the consummation was definitely said to be a Great Initiation. As a preparation for this Initiation, three adepts were formed into a Triad or Triangle, and symbolically placed upon the cabalistic Tree of Life, as KETHER, CHOKMAH, and BINAH, as in that curious teaching previously given, "the Law of the Convolution of the Forces," so that the forces from the Masters should be attracted from above by a refined material basis, and flow down through it into the Order, forming an etheric link with these Hidden Powers.

The refining process brought many unexpected troubles said by the masters to be naught but tests in preparation for some wonderful consummation. As these Powers said: "Learn that which thou hast to learn and all will be well!" which meant absolute obedience and willing sacrifice of anything and everything demanded.

Always comparing them with the teaching on the revolution of the forces, witness the messages given by the Lord of Light, or "Prince of Countenances," and his Twelve Brethren:

"Oh, ye Children, indeed are ye the three chosen for my work. Ye are the *Love*, the *Power*, and the *Perfect Reconciliation*, and to ye shall come the *Perfect Unity*—(Four Princess forces).

"The day of disintegration and death lieth indeed before you, but fear it not, ye have passed beyond the harming power of death and only the final test remains. Unharméd and unhurt shall ye pass the barrier, the veil is thinning, urge ever upwards to the Light. . . ."

The trained Ruling Chief was to be the apex, the etheric link; as Dr. Felkin wrote, March 11, 1917: "You are the chief channel now in Anglia."

"Learn of your colours, for ye must now use them.

"To you who standeth in the east (the Chief—KETHER) has the colour of *Unity* been given, for in it blendeth the *Fire* and *Water*, and from it proceedeth the *Spirit* (astral light) presiding over all. Ever in thy work use well this colour, that from the multifarious claims of matter may arise the union of and with the pure spirit. Let thy watchword be *Unity*, one and alone—for one is thy Lord, and ye must unite ever with Him. Ye the *receiver* and *transmitter* of the contending forces must be indeed the *Pure White Spirit* enclosed in the unity of colour."

Ruby is the colour of *Unity*, and the above means the fixation of the astral light in the purified body of the Chief, controlled by the Lord and Master!—Illuminism.

"Ye, oh Child, who standeth in the left basal angle (BINAH) have received the colour of pure *Love* (blue), the waters of love flowing down to purge the evil world. Ever encompass the world with thy colour, get it in the Vault, and use it freely ever and anon: all need the divine love, so use it ever freely and fear not."

Here we have a deadly negative force let loose over the world, false pacifism and blindness, lack of fighting force, creating no doubt a form of apathy necessary for domination!

"To ye, my child (CHOCKMAH), has the colour of negation and strength (purple) been given, for ye must ever lead upwards the soul of the multitude to the perfect offering of pure negation and with this your colour ye can give strength to the halting ones." (A form of false idealism!)

"When consciously ye meet, let thy colours merge with the pure whiteness of the Christ (astral light) and then let the blending form a link wherewith to encompass the world."

The three form the negative and positive forces united by the apex, it is the magnetic chain of influence.

"Yea, ye have indeed brought down the spirit into the material."—*Illuminism!*

"Ye, my Child (BINAḤ) must ever consciously rest at the Master's feet, for ye are the messenger of the gods."

The scribe and *receiver* of the instructions.

"To ye, oh Ath (Air, CHOḲMAḤ), have I other words to say; rest consciously indeed in my presence, but be ye not a messenger but a carrier."

Transmitter of the forces and instructions.

"Work other and mightier have I for your Chief (KETHER), but of it the Chief shall learn in the coming silence, when ye shall all enter into the vast majesty and purity of God."

After the ceremony of Initiation and *Illuminism!*

"Ye (KETHER) form the apex of the Triangle, and ye must first pass within the veil, that from the apex may shine down the glorious beauty from the Father's face (the SUN is the Father). In pure spirit (astral) must ye work upon the earth, for ye are a reflection of that brightness (the Moon is the Mother and reproducer) and purity which ever burns within the flame.

"Let the Triad shine forth in dazzling whiteness, the pure basis on which the Son (the 'Christ' or astral light) can manifest to the world."

The Illuminised Instrument!

The Chief, by a "compelling force," was induced to enter the Anglican Church, partly in order to establish confidence among the clergy whom the masters hoped to entangle in their net, and also to create the necessary uplift and atmosphere in which to fix the etheric link. Before the attempted Great Initiation, as usual with oracles of the Illuminati, the Chief was told: "A Guardian of the Order shall be given unto thee who will never leave thee!" The Chief was to be under the Master's constant supervision, having no will or thought but theirs, and no individual initiative.

The two basal angles (approved by Dr. Felkin, May 14, 1919) lived more or less constantly on the astral

plane, and as one of the previous chiefs had done, they went to church to see visions, receive teaching, and perform rites as directed by these masters. In the Vault (the power-house of these masters) they received astral grades, and as tests were put through extraordinary astral gymnastics. One of the final ceremonies was given by the false "Christ" or Lord of Light and his Twelve Brethren, and in this they had to take an oath of fealty, secrecy, service, sacrifice, and absolute obedience, and this had to be signed with their own blood—a common rule among Illuminati and adepts of Black Mass.

The Initiation was called the "Opening of the Tomb"—Liberation, but—"free not to use your freedom for yourselves but for ME." The password was KADOSCH. The adept was to gaze fixedly at a six-rayed star, projected by the Master, and pass through the fire into the astral vault beyond. There an obligation of absolute secrecy, obedience, and willing sacrifice was to be demanded by the so-called Christian Rosenkreutz, and he and his Twelve Brethren would officiate at the ceremony. Finally, the adept was to return to his body with the power upon him. Hypnotic control! Not until after this initiation would the work required be made clear, and then there would be no further need of the Church.

Suddenly, without warning, the Lord of Light and his Twelve Brethren attempted to give the Chief this Initiation. This was in a London church at the Tenebres service, Thursday, April 17, 1919. Easter is a special time for Illuminati black magic. They said it meant "death and disintegration." Briefly, before the entrance of the officiating clergy, the Chief saw in place of the altar the great Vault of the inner Order, into which the Twelve Brethren, in black habits with cowls over their heads, were hurriedly entering, and almost at once a dazzling light was focused upon the Chief, and above in this astral fire was the Lord of Light. A sharp pain seized the heart, followed by a curious creeping faintness, and it required all the Chief's determined will to prevent complete trance, but as the clergy entered, gradually the

light faded and the faintness passed. Next day the Master announced that the failure had been due to a mistake on the part of one of the Brethren, for which he had been duly punished!

And once more the Master sent forth his messages:

"Ye have risen, but I have not used you freely because not yet are ye able fully to fulfil my work, but gradually are the limitations being purged away. The roses are blooming, but as yet they are not white and clear, pure offerings meet to be accepted at my Father's throne." (See the Tenth Path; also "Now in the Tree the sepiroth CHOKMAH and BINAH are referred unto the Briatic World which is called the 'THRONE' of the Atziluthic World, unto which KETHER is referred.")

"I that speak am sent from the Lord of Light, the Incarnate Son of God."

From the Transmitter of the Astral Light! The Gnostic Logos worshipped under the image of the Serpent!

The Chief broke up the Triangle, and then followed the most extraordinary astral persecution, unexpected attacks, forces, overpowering scents and projections of astral light, etc., all in an attempt to induce trance or work upon the adepts physically and astrally in the hope of controlling them and others through them. As the Master said: "Round ye like a curtain spreads the power from on high; can ye not see it and feel it?"

In reply to the Chief's request for enlightenment, Dr. Felkin cabled from New Zealand: "Christian Father reassures, hold fast, Ephesians vi. 11-12. Letter following." And the Christian Father's (Rosenkreutz) message which followed was (July 10, 1919, in the N.Z. Vault):

"The messages of which you speak are true, but the channel through which they come has been faulty. It must be that the Powers of Light work through such vehicles as are available, and oftentimes it happens that a shard is cast aside because of a flaw which destroys its value. Nevertheless, the crystal vessel will be found which, being filled with Light, shall shine out through the darkness. . . . The source of evil is of little moment (the masters!), for it can but find entrance through the weakness that lies within them-

selves (want of blind faith!) . . . Bid them be of good courage, for their feet are set upon the Path. . . .

"The Brethren are indeed the Elder Brethren and the messengers of the Lord, but they are neither infallible nor do they belong to the company of the gods. They are but men highly advanced indeed, and waiting for the torch to be kindled in their midst, yet are they not of those of whom ye know as Masters, and it is not in their power either to kindle the torch nor yet to say at what day or hour the flame of Pentecost shall descend. . . ."

And Dr. Felkin added:

"Such attacks as those you have had are quite definitely an attempt of evil forces to distract the soul in its ascent of the Mountain. So soon as this aim is accomplished the attacks cease (hypnotic control!). They are in themselves a proof that the teaching receiver is both good and highly important."

And he said you cannot be initiated without passing into trance—true, but what does it lead to? When asked, "What proof have you that the masters are not black magicians?" the answer was, "How can you test astral beings? you must have faith"—abnegation of the reason! Further, Dr. Felkin advised:

"I think it would be better if, instead of fearing imaginary black Rosicrucians in Germany or elsewhere, you would consciously endeavour to co-operate with the true Rosicrucians who do undoubtedly exist (his German authority), and are seeking to guide Central European thought into the Light; you would then belong to the Great Work for the world."

And as we have said, this great Rosicrucian work was to begin in Russia and is now spreading everywhere! As a final warning of coercion, if need be, the masters said: "If the Chiefs do not choose to walk in the Path appointed, they must needs climb the Mountain of Initiation through much trial and tribulation!"

Still more dissatisfied, the two Chiefs demanded investigations, but Dr. Felkin and some of his followers, adopting Illuminati tactics, made every effort *secretly* to discredit the two Chiefs and gain possession of the Order documents. In 1916 these two Chiefs had received the ceremony of the "Ethereic link" from Dr. Felkin, a ritual brought over from Germany. Later one of these

Chiefs died in a mental home, and the two basal angles returned to Dr. Felkin and their Master!

The Order was to be a Centre of Light in London, and they were told that shortly messengers of light would appear in many parts of the city who would lead and teach the people. Was this to be revolution? And this subversive Order has not only temples in England and New Zealand, but also in several great cities in Australia!

In the *Morning Post*, July 14, 1920, "Cause of the World Unrest," speaking of Revolutionary Masonry, it said:

"When at length the candidate is admitted into the 30th grade, and, after going through terrifying ordeals to test his obedience and secrecy, becomes a *Knight Kadosch*, he learns that it is no longer Adoniram or Hiram whose death cries for vengeance. . . ."

We conclude with a few significant sentences taken from the catechism of the Knight Kadosch degree:

"Do you fully understand that this degree is *not*, like much of so-called Masonry, a sham that means nothing and amounts to nothing; . . . that what you are now engaged in is *real*, will require the performance of *duty*, will exact *sacrifice*, will expose you to *danger*, and that this Order means to deal with the affairs of nations, and be once more a *Power* in the world?"

Further light is thrown upon this Kadosch degree in an unfinished manuscript of the autobiography of Pierre Fourrier Chappuy, who was born in 1762 and died in 1830 (see "Masonry and Revolution," *Patriot*, August 5, 1926):

"We were in the spring of 1789. . . . I was the more enthusiastic from the fact that those ideas were the same as I had already absorbed in Freemasonry. . . . *Pride*, always *pride*! This it was which separated me from my God and from love of my like, to create a divinity in my heart which was nothing but a lively egoism, to which I referred and sacrificed all things. . . . It was plainly the *Society of the Illuminati*. . . . It is no longer unknown what are the spirit and objects of this sect which, after uniting with the Freemasons and the impious of all countries, has

set Europe on fire, and threatens more than ever at this time to extinguish both Christianity and *Monarchism* . . . but I was far away from the sixteenth, in which alone one learns the famous secret. After having read what concerns this last grade, which is that of *Chevalier Kadosch*—signifying *regenerator*—and the discourse made to the adept, I saw the light; and I understood perfectly and at once the symbols, formulæ, and the tests which had hitherto been enigmas for me. They are all allegories borrowed from the procedure of the Templars, of which they are the successors."

Who, with any insight, can hesitate to say that this is the same canker which to-day, as in 1789, is corrupting our religious, social, and political life, and that within these Rosicrucian and Illuminised Orders this evil is generated; that by means of their adepts, consciously or unconsciously, this disintegrating cankerous growth is *carried* and *transmitted* throughout our Empire and among all nations.

In the 5-6 ritual of the R.R. et A.C. it is said:

"The Order of the Rose and Cross has existed from time immemorial, and its mystic rites were practised and its wisdom taught in Egypt, Eleusis and Samothrace, Persia, Chaldea, and India, and in far more ancient lands. (It is the ancient worship of the Serpent Power or Creative Principle.)"

Hippolytus (*Refutation*, book v) tells us that the Nasseni, a sect of Christian Gnostics, apparently of Hebrew origin, derived their creed from the Cabala, and worshipped the Logos, or soul of the world, under the name and image of the Serpent—Hebrew *Nachash*, which according to the cabalistic science of numbers, is equivalent to *Messiah*, the Christ (solar) of occult societies.

"The Nasseni affirm concerning the 'spirit of the seed' that it is the cause of all existing things and is the secret and unknown mystery of the universe, concealed and revealed among the Egyptians . . . who confessedly were the first to proclaim to all the rest of men the rites and orgies of all the gods as well as the unspeakable mysteries of Isis."

This is the Kundalini or dual creative forces of Nature, as described in *Serpent Power* and *Tantra*,

translated from the Sanskrit by Arthur Avalon. It is the "Hye, Cye, the great unspeakable mystery of the Eleusinian rites." Again, "Mercury (the Great Hermes) is Logos . . . at once the interpreter and fabricator of the things that have been, that are, and will be." It is also the Cabalistic Adam Kadmon; the Ben Adam as depicted on the pastos in the Vault of the R.R. et A.C.; he is hermaphrodite, and is thus described in the ritual:

"I beheld seven golden Light-bearers, and in the midst of the Light-bearers one like unto Ben Adam clothed with a garment down to the feet, and girt with a golden girdle. His head and his hair were as white as snow, and his eyes as a flashing fire. His feet were like unto fine brass, as if they burned in a furnace, and his voice was as the sound of many waters. And he had in his right hand seven stars, and out of his mouth went the sword of flame, and his countenance was as the sun in his strength."

Here we have what would at first appear to be the "Alpha and Omega" of the Apocalypse, but it is the Gnostic Logos. On the pastos Ben Adam was placed on the cabalistic Tree of Life, with the two pillars of Mercy and Severity—the positive and negative forces—on either side, and in the midst of the ten sephiroth and twenty-two paths of the Jewish Cabala. The face was that of the "Lord of Light," the transmitter of the initiating light to the individual or Order; it was arresting, dark and sinister, full of a subtle magnetic and compelling force. In the right hand were the seven geometrical stars of the seven planets, the seven aspects of the solar force, which united form the White Light of Illuminism. Out of his mouth proceedeth the Flaming Sword, it is the initiating or illuminising light. The whole represents the power of the Illuminati. Its name is not the "Word of God" but the "Lost Word" of illuminised Masonry, bringing wisdom, so-called, from the "unknown Chiefs."

Here we have without doubt Johannism, the clue to the Templar heresy; it is Cabalistic and Gnostic, luciferian and a perversion of Christian symbolism. It is Baphomet! The badge by which the aspirant gains

entrance into the inner Temple is this Serpent and the Flaming Sword. It means arousing and raising the Kundalini or unused sex-forces—the Serpent coiling hither and thither, and its union with the power from without—the descent of the Flaming Sword; producing what is called the “Great Liberation,” but controlled by these sinister masters for their own ends.

Let us consider the “Smaragdine or Emerald Tablet of Hermes.” Mme. Blavatsky writes:

“Tradition declares that on the dead body of Hermes, at Hebron, was found by an initiate the tablet known as the Smaragdine. It contains in a few sentences the essence of Hermetic wisdom. To those who read with their bodily eyes the precepts will suggest nothing new or extraordinary, for it merely begins by saying that it speaks not fictitious things, but that which is true and most certain.”

The precepts are:

“What is below is like that which is above, and what is above is similar to that which is below to accomplish the wonders of one thing”—manifestation according to principle.

“As all things were produced by the mediation of one being, all things were produced from this one by *adaptation*”—Life-force—ether.

“Its father is the Sun; its mother is the Moon.” The Sun was considered by ancient mages to be the great magnetic well of the universe; he is the generator. He is Osiris, the sun in his rising and setting. The Moon is Isis, Mighty Mother, reproducing all principles. Nature in her vastness—The two contending forces.

“It is the cause of all perfection throughout the whole earth”—The life-force—equilibrium.

“The power is perfect *if it is changed into earth*”—Fixation of the astral into a material basis or “vehicle.”

“Separate the earth from the fire, the subtile from the gross, acting prudently and with judgment”—A prepared and purified material basis.

“Ascend with the greatest sagacity from the earth to heaven, and then descend again to earth and unite

together the power of things inferior and superior; thus you will possess the light of the whole world, and all obscurity will fly away from you"—The ascent of the Kundalini or Serpent, and descent of the Flaming Sword, producing Illumination, or illuminised instruments. According to Eliphas Levi, the secret of the Great Work is the fixation of the astral light in a material basis, by a sovereign act of will—for the Great Good or the Great Evil; it is represented as a serpent pierced with an arrow. It is the Sun, Moon, and uniting and destroying fire of the "Serpent Power."

"This thing has more fortitude than fortitude itself, because it will overcome every subtle thing and penetrate every solid thing. By it the world was formed"—Electro-magnetic forces, the "unbreakable chains" of the "Protocols."

This mysterious thing is the universal magical agent, the all-pervading ether, "which enters into all magical operations of nature, and produces mesmeric, magnetic, and spiritualistic phenomena." It is the Od of the Jews, the astral light of the Martinists. As Eliphas Levi has written: "It has been said that this universal agent is a light of life by which animated beings are rendered magnetic." And "the practice of that marvellous Kabbalah reposes entirely in the knowledge and use of this agent." This, then, is the power which renders the adept "a dynamo of ever-increasing power and light."

In a curious pamphlet, dated about 1836, reprinted in 1888 by the "Theosophical Publishing Society" (see *Patriot*, September 8, 1927), we read of this unseen power:

"The pamphlet purports to have been written by the Wandering Jew, and describes how at the fall of Jerusalem he took the Hebrew Talisman, the *signet of Solomon* (interlaced Triangles) from the Temple, and how by its power he secured the rise of the Jews in all lands throughout history, till by finance they obtained entire control of the Gentile kings and rulers."

Speaking of the source of Necker's power about the

time of the French Revolution, 1789, the Wandering Jew says:

"It was I, it was the talismanic power which I gave him for a brief breathing space, to inspire his friends with admiration and his enemies with envy. *I withdrew that power* and there arose the scene of bloodshed and confiscation which was especially necessary to enable my people to spoil all the nations of Europe. . . . From the Revolution of France sprang bloody and expensive wars."

We read of the sinister influence at that time of Cagliostro and Weishaupt's Illuminism. What was the secret power behind them? And has not the Grand Orient Judæo-Masonry, which was illuminised in March 1789, boasted of its power in bringing about "Three Revolutions—1789, 1871, 19—?—*Bull. Hebdl.*, 1922."

Further, do not the "Protocols" say: "The secret Power will not mind changing its agents who mask it . . . the masonic Lodge throughout the world unconsciously acts as a mask for our purpose." It is written in the Stella Matutina rituals: "The Light shineth in the darkness, and the darkness comprehendeth it not." How many among us recognise the power of this sinister light, working secretly in and through the darkness and death of World Revolution?

In the August 1928 occult issue of the *Revue Internationale des Sociétés Secrètes*, M. Henri de Guillebert gives the following interesting points on the Interlaced Triangles known as Solomon's Seal:

"In synagogues, in front of sanctuaries, in masonic Lodges, in esoteric temples, are shown two interlaced triangles, one white the other black. It is the Seal of Solomon. The colour black signifies that the object symbolised remains for ever in the darkness within the body; it represents the feminine. In the centre of the figure, the symbolism of whose interlacing is apparent enough to make explanations unnecessary, is the great and mysterious lingam. . . . In the Sanskrit the word *lingam* signifies what is meant by the Latinised Greek word *Phallus*. . . . Its situation, in the middle of the interlaced black and white triangles, points out, under another form, the union of the sexes. Usually in the upper and lower angles of Solomon's Seal are the letters—*Alpha* and *Omega*. The sides of the triangles are enlarged in order to

receive a letter inscribed at each of the four angles. These four letters form the Hebrew word (*Eheieh*) initial and final, by which Jehovah taught Moses His incommensurable name: 'I AM that I Am.'

"The syntactical union of this word with the letters Alpha and Omega and the signs of the lingam, in the interlaced triangles of Solomon's Seal, gives therefore the text: 'I lingam, I am Alpha and Omega, the First and the Last, the eternal Pan.' For the whole hieroglyphic indeed supposes that the motto 'I am Alpha and Omega,' is made actual by means of acts, phenomena of human life or microcosm, and the total phenomenality or macrocosm (universe) by the personified and deified lingam. The same device is found among some sects under the form 'Generation, Creation.' To initiators, generation is an operation peculiar to divinity, when accomplished by themselves or their initiates. It is the divine act *par excellence*. Man who gives himself up to it exercises or usurps divinity."

Now, *Eheieh* is the password of the 5-6 grade of the R.R. et A.C., and in this ceremony the Chief Adept, as representing "the divine I.A.O.," says: "I am the First and the Last. I am He that liveth and was dead, and behold I am alive for evermore, and I hold the key of Hell and death."

In Eliphas Levi's *History of Magic*, a diagram is shown of the "Great Symbol of Solomon," the interlaced triangles. This too has the lingam reflected in man from the universe above, and the whole is encircled by the serpent biting its tail—the symbol of the Kundalini. The lower part of the Theosophical symbol, as we have shown, is this interlaced triangle, also encircled by a similar serpent, and having in its centre the Egyptian Ankh—the key of life—another form of the lingam. It is the pathway to initiation. In a curious book on the mysteries of the Cabala we read:

"Eliphas Levi called this mystic seal the Great Arcanum,' and in his version of the diagram a man and a woman occupy the two interlacing triangles. The figure illustrates the following passage from the 'Lesser Holy Assembly': 'So also here, where the Male is joined to the Female, they both constitute one complete body, and all the universe is in a state of happiness because all things receive blessing from their perfect body. And this is an arcanum.'"

In the celebration of the High Mass in the Universal Gnostic Church, as given in the February 1928 occult issue of the *Revue Internationale des Sociétés Secrètes*, the High-Priest thus invokes their Lord I.A.O.:

"Thou art unity. Thou art our Lord in the universe of the Sun. Thou art our Lord within ourselves. Thy name is the mystery of all mysteries. . . . Open the way and the door of Creation, and the links between us and thou! Lighten our understanding. Enliven our hearts. Cause the light to penetrate into our blood, to achieve realisation. *All in two. Two in one. One in nothingness. Glory be to Father and to Mother, to son and daughter, and the Holy Spirit without and within.* (The Tetragrammaton with the *shin* in the centre—*Jehesuah.*) Which was, is, and shall be, world without end. Six in one through the names of Seven in one. Ararita! Ararita! Ararita!" The High-Priestess interposes with: "There is no other law than this, Do what thou wilt and love under control."

It is also worth noting that in the R.R. et A.C., the six-rayed star of interlaced triangles represents the seven planetary forces; a planet at each angle with the Sun, of which the others are but different aspects or manifestations, in the centre. It is thus used in invocations of planetary forces, and the word "Ararita" is always used in these invocations to symbolise the united force, one letter being attributed to each planet as well as all to each, the solar power working in and through each, a part of the whole.

One must understand that these Orders are always built up and worked on the principle of two contending forces ever united by a third, producing manifestation—the eye in the centre of the Triangle. That is, spreading the initiating forces of these invisible cabalistic Jews to bring about their power and glory. It may mean temporary power and even glory—*under control*—for the adept, but eventually death of his own personality. He loses his birthright; his life becomes a twilight of unreality.

In one of the late Donn Byrne's books, *Brother Saul*, a novel which depicts the life of Saul of Tarsus, it is interesting to read of the duel of wills between Saul and the black magician Bar-Jesus.

Bar-Jesus boasts: "Satan or Adonai, I serve a God and I have powers. I can make the ill well, and cast out demons. I can foresee the future and retell the past. I discover hidden treasure, and hinder armies. I invoke and command the dead. But Saul, all you have is words, empty promises." But Saul answers: "I have the power of withstanding evil."

(Bar-Jesus' god is I.A.O., and his power is the power of the interlaced triangle!)

Then Bar-Jesus proceeds to display his evil powers and says: "I will call up David, King of Israel." Four young boys, his disciples, enter with sword, wand, and crucible. "The boys were only alive by his wish. They had no life of their own. Somehow they had come under his power and he had eaten their lives. They were not living; they were undead." That is under control or obsessed! Then he took the sword and made a circle enclosing all, and again a second, between the two, he, with the point of the sword, wrote Hebrew letters, which in themselves are potent powers. But Saul and Barnabas stepped outside the circle, and remained there during the evocation. With raised sword Bar-Jesus conjured and exorcised in the names of "*Tetragrammaton Elohim; Elohim Gibor; Elvah-Va-Dnath; Shaddai Elchai; Adonai Melekh*, etc.," and commanded the Apostate Spirits "that ye come immediately to execute our desire." Then Saul, without the circle, felt all that was evil gather and pad around him, but he stood fast. At last Bar-Jesus knew he was beaten, and departed the spirits (or forces) saying, "In the name of Adonai the Eternal and Everlasting One (the Creative principle), let each of you return unto his place; be there peace between us and you, and be ye ready to come when ye are called."

This must be very familiar to members of the R.R. et A.C., for what is especially interesting in this evocation, as performed by the Black Magician Bar-Jesus, is its similarity to magical evocations as taught and practised in the *Stella Matutina* Outer and Inner, an Order which counts quite a number of rather well-known clergymen among its members.

One of its rituals is known as Z2, and is for the evocation of so-called planetary spirits, such as "Bartzabel, the spirit of Mars," and charging a Talisman with the power evoked. In the Stella Matutina Temple the four points of the compass are fixed with symbols and burning lights, and for this evocation a single enclosing circle is made, lights are placed on this, in number corresponding to the spirit evoked. Hebrew names similar to those used by Bar-Jesus and others, corresponding to the spirit, or force, are used in order to bring about manifestation, and the words of the final banishment are practically the same.

Without the circle is placed a triangle; at each angle burns a brazier, and as the EYE of Power in the Triangle, the spirit, force, or is it Master? manifests in the centre! While this evocation is progressing, and until after the banishment, the adept must remain within the circle, for it appears much evil is attracted. The ritual is based on one of the Cypher MSS., found, as has already been stated, in 1884. Members who do not care to practise such magic may undertake some special work, such as healing, or social work, under the direction of the mysterious masters, who, like Bar-Jesus, appear to "eat the lives" or souls of their disciples, so that they blindly accept an evil perversion, believing it to be a Sacred Truth.

Many unsuspecting members are blinded to the true nature of the aims of these masters, who are but Black Magicians such as Bar-Jesus, only more subtle and powerful, by high-sounding teachings on Love, Unity, Service, and Universal Brotherhood. They are led to believe that this teaching contains many profound truths not understood by the Christian Churches, and that it is one of the works of these societies to enlighten this darkness—to be the light shining in the darkness!

In the *Patriot*, May 1924, are some articles by Z. on "The Jew and Masonry"; in one it says:

"Des Mousseaux quotes the German Freemason, Alban Stolz, who in a brochure published in 1862 says: 'The power which the Jews have known how to acquire through Freemasonry . . . is

one of the most imminent dangers to the Church and State. . . . There exists in Germany a secret society in Masonic form which is *controlled by unknown chiefs*. The members of their association are mostly Jews. . . . The Jews only use Christian symbols either in derision or as a mask for their intrigues.' . . . With reference to the 'Temple of Solomon,' Des Mousseaux says: 'This symbolical term, of which the real meaning is only known to the Supreme and Invisible Hierarchy of the masonic Lodges, and which are composed of Cabalistic Jews, signifies the reconstruction of the Jewish power from the ruin of Christianity'—(the solve and coagula of Illuminised Masonry).

In the R.R. et A.C. the cabalistic ritual Z2. spoken of above, was one of the tests which most of the members had to pass through before receiving a certain higher grade, the 6-5. The last and most important of these tests was the evocation of "Adonai Ha Aretz," the Jewish Lord of the Universe—or was it a Master! In this evocation no circle was used—only a line of demarcation—between the adept and so-called spirit to be evoked. Writing the Hebrew letters with the point of the sword the adept evoked the Power until his own body radiated with LIGHT (Illuminism!). If successfully evoked, "Adonai Ha Aretz" appeared standing upon the Universe, his arms outstretched in the form of a Cross, holding in one hand a cup of red wine and in the other a sheaf of corn, representing the dual forces of Nature. This "Lord of the Universe, the Vast and the Mighty One," is the spiritual or magical ruler of the R.R. et A.C. as well as the Stella Matutina, for it is in his name that many of the invocations are made during the various grade ceremonies. The whole Order is based on this Jewish Magical Cabala.

Speaking of this German masonry Alban Stolz again says: "Their grades and systems observe certain Christian rites and symbols in order to cloak their real meaning."

Briefly, the Stella Matutina or Outer Order has for its symbol the Pentagram; that is, the four elements—earth, air, water, and fire—to which the four grades are referred; and above all the Spirit—the ether—which is referred to the Portal leading into the Inner Order. The

Order represents a body being prepared for the descent of the Light, individually or as a whole—the Pentagram or Illuminised instrument. And to form the individual link with the masters the Kundalini is aroused and raised by Processes—a form of mental suggestion.

Knowing nothing of the true nature of the Order, and unaware of the oath to be taken, the candidate, blind-folded, is led into the Temple, and after consecration by fire and purification by water is placed before the altar, where he is thus addressed by the Hierophant:

"We hold your signed pledge to keep secret everything that relates to the Order. To confirm it I now ask you, are you willing to take a solemn obligation in the presence of this assembly to keep the secrets and mysteries of the Order inviolate? *There is nothing incompatible with your civil, moral or religious duties in this obligation* [the same was said by Weishaupt!] . . . are you ready to take this oath?"

Mystified and somewhat dazed, the candidate assents, and kneeling, repeats after the Hierophant as follows:

"I — in the presence of the Lord of the Universe, who works in silence, and whom naught but silence can express, and in the Hall of the Neophytes of that section of the Mysteries of Egypt, the Stella Matutina, regularly assembled under warrant of the Greatly Honoured Chiefs of the Second Order, do of my own free will hereby and hereon most solemnly promise to keep secret this Order, its name, the names of its members, and the proceedings which take place at its meetings, from every person in the world who has not been initiated into it, nor will I discuss them with any member who has not the password for the time being or who has resigned, demitted or been expelled.

"I undertake to maintain a kindly and benevolent relation to all the Fratres and Sorores of this Order. I solemnly promise to keep secret any information I may have gathered concerning this Order before taking this oath. I solemnly promise that any ritual or lecture placed in my care and any cover containing them shall bear the official label of this Order (so that, as with Weishaupt, they may be returned to the Order in case of death). I shall neither copy, nor allow to be copied, any manuscript until I have obtained a written permission from the Second Order, lest our secret knowledge be revealed through my neglect. I solemnly promise not to suffer myself to be placed in such a state of passivity that any uninitiated person or power may cause me to lose control of my words or actions. I solemnly promise to persevere,

with courage and determination, in the labours of the divine science, even as I shall persevere with courage and determination through this ceremony which is their image. And I will not debase my mystical knowledge in the labour of evil magic (!) at any time tried or under any temptation. I swear upon this holy symbol (the White Triangle—the Light of Illuminism) to observe all these things without evasion, equivocation, or mental reservation, under the penalty of being expelled from this Order for my perjury and my offence, and, furthermore, submitting myself by my own consent to a deadly stream of power set in motion by the Divine Guardians of this Order living in the light of their perfect justice, who can, as tradition and experience affirm, *strike the breaker of this magical obligation with death or palsy, or overwhelm him with misfortune. They journey as upon the winds, they strike where no man strikes, they slay where no man slays.* (Hierus places sword on candidate's neck.) As I bow my head to the sword of the Hierus so do I commit myself into their hands for vengeance and reward. So help me my mighty secret soul and the Father of my soul, who works in silence and whom naught but silence can express."

This is the Lord of the Universe, the Creative Principle of all Nature, and the force is that mysterious current which "slays and makes alive."

Later in the ceremony this oath is further emphasised by two pure liquids being placed before the candidate; one is poured into a dish, followed by the second, which changes the pure liquid into the semblance of blood. The officer warns the candidate:

"Let this remind thee, O Neophyte! how easily by a careless or unthinking word thou mayest betray that which thou hast sworn to keep secret, and mayest reveal the Hidden Knowledge imparted to thee and implanted in thy brain and in thy mind, and let the hue of blood remind thee that if thou shalt fail of this thy oath of secrecy, thy blood may be poured out and thy body broken, for heavy is the penalty exacted by the Guardians of the Hidden Knowledge from those who wilfully betray their trust."

Experience tells us that this is no empty threat, and if, as is asserted, this Order is merely a means to spiritual development, and in no way subversive or dangerous, why then the need of this terrible and terrifying secret and obligatory oath? The "divine" and Cabalistic Guardians alone know and guard their diabolical secret!

At the close of the Initiation ceremony, in which

the above oath is administered, which foreshadows all the subsequent Outer grades, every member present partakes of the "Mystic Repast." Upon the altar in the centre of the Temple, is placed a white Triangle, for the manifestation of the Light, above it the red Calvary Cross of suffering, the means of attracting and establishing the light. Around the Cross are grouped the four elements—*Air*, the red Rose of the Order, whose scent is as the repressed sighs of suffering; *Fire*, the red Lamp, the will to self-sacrifice; *Water*, the Cup of red wine, the blood poured out as a sacrifice unto the Great Work; *Earth*, a Paten with bread and salt, the body destroyed to be renewed for this same Great Work. It is the Tetragrammaton. The whole represents the refined subtle Malkuth forces, the Cabalistic Bride, a "body prepared" for the descent of the Light—the "Christ" of the Illuminati.

The Hierophant descends from the Throne in the east, passes to the west of the altar, projecting light upon it as he approaches, saying: "I invite you to inhale with me the perfume of the Rose as a symbol of air; feel the warmth of the sacred fire; eat with me this bread and salt as types of earth; finally drink with me this wine, the consecrated emblem of water."

He makes a cross in the air with the cup, above the altar, and drinks. Each member, in order of office and grade, receives the elements from the previous partaker, but in absolute silence, until lastly the Kerux—"The Watcher Within"—partakes and finishes the wine; upturning the cup and raising it on high, he cries, with a loud voice, "It is finished!"—the blood is poured out, the body is broken, the willing sacrifice is accomplished! But, we would ask, for what end?

The perfecting of the adept, this illuminised instrument, takes place in the R.R. et A.C., the Inner Order. First the adept is made to recognise that as an individual he is "nothing." In taking the required Inner obligation, he is clothed in a black robe, with a chain round his neck, and with outstretched arms he is bound upon the red Calvary Cross of suffering and self-sacrifice; above

his head is a scroll bearing the letters I.N.R.I. The obligation is in the form of clauses in accordance with the ten sephiroth on the Cabalistic Tree of Life. Before it is taken one of the initiating Chiefs, in attestation of the obligation, invokes "the Avenging Angel HUA, in the Divine Name I.A.O." Then the adept repeats the Oath after the Chief:

"*Kether*—1.—I (Christian Rosenkreutz) a member of the body of Christ, do this day spiritually bind myself even as I am now bound physically to the Cross of Suffering. *Chokmah*—2.—That I will, to the utmost, lead a pure and unselfish life, and will prove myself a faithful and devoted servant of the Order. *Binah*—3.—That I will keep all things connected with this Order and its secret knowledge from the whole world, equally from him who is a member of the First Order of the Stella Matutina as from an uninitiated person, and I will maintain the veil of strict secrecy between the First and Second Orders. *Chesed*—4.—That I will uphold to the utmost the authority of the Chiefs of the Order; that I will not initiate or advance any person in the First Order, either secretly or in open Temple, without due authorisation and permission. That I will neither recommend a candidate for admission to the First Order without due judgment and assurance that he or she is worthy of so great a confidence and honour, nor unduly press any person to become a candidate; and that I will superintend any examinations of members of lower grades without fear or favour in any way, so that our high standard of knowledge be not lowered by my instrumentality; and I further undertake to see that the necessary interval of time between the grades of Practicus and Philosophus and between the latter grade and the Second Order is properly maintained. *Geburah*—5.—Furthermore, that I will perform all practical work connected with this Order in a place concealed and apart from the gaze of the outer and uninitiated world, and that I will not display our magical implements, nor reveal the use of the same, but that I will keep secret this inner Rosicrucian knowledge, even as the same has been kept secret through the ages. That I will not make any symbol, or talisman, in the flashing colours for an uninitiated person without a special permission from the Chiefs of the Order; that I will only perform any practical magic before the uninitiated which is of a simple and already well-known nature; and that I will show them no secret mode of working whatsoever, keeping strictly concealed from our modes of Tarot and other divination of clairvoyance, of astral projection, of the consecration of talismans and symbols, and the rituals of the Pentagram and Hexagram, etc.; and most especially of the use and attribution of the

flashing colours, and the vibratory mode of pronouncing the Divine names (Cabalistic and Hebrew). *Tiphereth*—6.—I further promise and swear that, with the Divine permission, I will from this day forward apply myself to the *Great Work*, which is so to purify and exalt my spiritual nature, that with the divine aid I may at length attain to be more than human (deified), and thus gradually raise and unite myself to my higher and divine genius, and that in this event I will not abuse the great power entrusted to me (raising the Kundalini and uniting it with the universal ether and so linking with the masters). *Netzach*—7.—I furthermore solemnly pledge myself never to work at any important symbol without first invoking the Highest Divine names (cabalistic) connected therewith, and especially not to debase my knowledge of practical magic to purposes of evil and self-seeking and low material gain and pleasure, and if I do this, notwithstanding this mine oath, I invoke the Avenging Angel that the evil and material may react on me. *Hod*—8.—I further promise always to support the admission of both sexes to our Order on a perfect equality, and that I will always display brotherly love and forbearance towards the members of the whole Order, neither slandering nor evil-speaking, nor tale-bearing, nor repeating from one member to another, whereby strife and ill-feeling may be engendered. (This is invariably broken.) *Yesod*—9.—I also undertake to work unassisted at the subjects prescribed for study in the various practical grades, from *Zelator Adeptus Minor* to *Adept Adeptus Minor*, on pain of being degraded in rank to that of a Lord of the Paths in the Portal of the Vault only. *Malkuth*—10.—Finally, if in my travels I should meet a stranger who professes to be a member of the Rosicrucian Order, I will examine him with care before acknowledging him to be so. Such are the words of this my obligation as an *Adeptus Minor*, whereunto I pledge myself in the presence of the Divine One I.A.O. and of the Great Avenging Angel *Hua*, and if I fail herein may my Rose be disintegrated and destroyed and my power in magic cease."

Then the officiating Chief takes a dagger, and, dipping it in red wine, marks the stigmata in the form of a cross upon the forehead, feet, palms, and heart of the adept, saying in turn: "There are Three that bear witness in Heaven; the Father, the Word, and the Spirit, and these Three are One." (The Gnostic Trinity.) "There are Three that bear witness on Earth: the Spirit, the Water, and the Blood, and these Three agree in One." "Except a man be born of water and of the spirit, he cannot inherit eternal life." "If ye be crucified with Christ ye shall also reign with Him."

In reading this obligation it must be clearly understood that this Order is Cabalistic and Gnostic, Jewish and anti-Christian. In it we have the Lord of the Universe, the I.A.O., the Pan of the Gnostic cults. The Christ is the Serpent, the Logos of the Gnostics; a "Christ" is a deified man. The "Great Work" is Luciferian, the "incarnation in humanity of the sovereign Sun," the deification of the adept, who directing and commanding the astral light, performs seeming prodigies and miracles not for himself but always under control of the "Divine Guardians of the Order."

Turning to the letters above the adept's head, the I.N.R.I., we find that it is the keyword of the 5-6 grade, and is analysed thus:

- I.—Virgo, *Isis*, Mighty Mother—the reproducer of seeds and fruits on the earth—the *Preserver*.
- N.—Scorpio, *Apophis*, destroyer—the destroying and uniting force—the *Destroyer*.
- R.—Sol, *Osiris*, slain and risen—the generating force of the Sun—the *Creator*.
- I.—Isis, *Apophis*, *Osiris*.—I.A.O.—I.N.R.I. The *Preserver*, *Destroyer*, and *Creator*, as invoked in the Equinox S.M. ceremony when bringing down the light. The Inner Sign is L.V.X.

According to R.R. et A.C. correspondences, therefore, I.N.R. is another form of I.A.O.—the Creative Principle, the final I. being the synthesis of I.N.R.—it is the Moon, Fire, and Sun—the Serpent Power, the Kundalini. "Two basal angles of the Triangle and one forms the apex, such is the origin of creation, it is the Triad of Life." Further, the signs of this grade represent the solstices and the equinoxes, and the descent of the light and the affirmation of the links with these hidden Guardians of the Order are further ensured at the ceremonies of the Equinoxes and Corpus Christi, all of which are solar and not Christian.

The above Inner Oath is also taken at the Corpus Christi ceremony by the Chief Adept on behalf of the

whole Order. Thus it will be seen the Order is wholly Pagan and Pantheistic!

This ceremony of the *Rosæ Rubæ et Auræ Crucis* depicts the "Chymical Wedding" of the Rosicrucians—Union with the Universal Ether. According to the Cabalists the Triad of Ether is: *Ain*—nothing; *Ain Soph*—unlimited, undifferentiated, infinite space; *Ain Soph Aur*—boundless universal light—manifestation. Marriage of the Universal Light or life-force in man with the limitless light or life-force of Nature.

This Universal Ether, the Lord of the Universe, is thus invoked in aid of the aspirant to this Initiation:

"... O God the Vast One, Thou art in all things; O Nature, Thou Self from Nothing, for what else can I call Thee? For myself I am nothing, in Thee I am All-Self. and exist in Thy Selfhood from Nothing. Live Thou in me, and bring me unto that Self which is in Thee."

Seeking this Light of Nature, the aspirant is led into the Vault, the Tomb of the Adepts, for death and disintegration awaits the seeker after this Light, death of his own Selfhood and absorption into the All-Self—not God but Nature's Creative Principle—controlled by the Guardians of the Order.

The key to the Vault is the Rose and Cross, which, like the Ankh, is a symbol of the dual forces of life. The seven sides represent the seven planets, the varying aspects of the solar force, and the whole shows the working of the Spirit or Serpent Power in and through these planets, the twelve signs of the Zodiac—the whirling force of initiation—and the three elements—the material basis. The Altar in the centre is the Pentagram, the four elements dominated by the Hebrew letter *Shin*, the Solar fire. It is *Jehesuah* or Jesus the illumined man. And thus the Rosicrucians say: "From God we are born. In Jesus do we die. Through the Holy Spirit we rise again"—the Serpent Power.

Above, in the Vault, is the Light, and below the Darkness; and here comes the Illuminati creed: "But the Whiteness above shines brighter for the blackness which is beneath, and thus mayest thou at length com-

prehend *that evil helpeth forward the good*. And by the juxtaposition, on the seven sides, of symbol, colours and evocations by formulæ, the Vault becomes a place of vibrations and flashings, attracting and fixing the forces from the masters, and in this Vault these forces may never be banished.

Beneath the altar is the pastos, in which lies the Chief Adept, representing Christian Rosenkreutz, the man crucified upon the Cross of Light. The pastos is opened, and touching the buried adept on the breast with his wand, the aspirant says: "Out of the Darkness let the Light arise!" Then from the pastos issues a mysterious voice:

"Buried with that Light in a mystical death, rising again in a mystical resurrection. Cleansed and purified through Him our Master, O brother of the Rose and Cross! Like him, O adepts of all ages, have ye toiled; like him have ye suffered; tribulation, poverty, torture, and death have ye passed through. They have been but the purifications of the gold in the alembic of thine heart, through the athanor of affliction. Seek ye the Stone of the Wise.

"Quit thou this tomb then, O aspirant, with thine arms crossed upon thy breast, bearing in thy right hand the Crook of Mercy and in thy left the Scourge of Severity, the emblems of those eternal forces betwixt which, in equilibrium, the Universe dependeth. These forces whose reconciliation is the key of life, whose separation is evil and death. . . ."

Here we have resurrection by means of the Stone of the Wise—the Serpent Power, the Key of Life, it is Illuminism! The lid of the pastos illustrates the means of this Illuminism. It is divided into two parts, dark below and light above, and both are placed upon the Cabalistic Tree of Life. Below is the crucified adept in the form of the Crucified Christ on the Cross of Light, and the Great Dragon Leviathan, with the seven heads and ten horns, rises up to the Daath—the pineal gland—of the adept, where the head of the serpent unites with its tail—the negative and positive life-forces. From above descends the lightning flash, attracted by and uniting with the serpent, and illuminising—destroying the adept's selfhood, linking him with the universal ether and the Guardians of the Order.

Now Aleister Crowley, who was an initiate of this Order, still, we believe, uses these rituals in his pernicious Orders. In his *Equinox*, The Review of Scientific Illuminism, he writes:

"In Daath is said to be the head of the Great Serpent Leviathan, called evil to conceal its holiness (!)—the Messiah or Redeemer. It is identical with the Kundalini of the Hindu philosophy . . . and means the magical force in man which is the sexual force applied to the brain, heart, and other organs, and redeemeth him."

That is, illuminises him. The Kundalini, the Dragon with the seven heads, or Serpent Power, is therefore the Christ or Redeemer of the Rosicrucians and Cabalists! It is Luciferian!

The Chief danger therefore in all these secret and occult societies of to-day, as of yesterday, is that they are ruled and influenced by an invisible hierarchy, which cannot be more closely defined than as composed of Cabalistic Jews. The visible societies train and orient, physically, mentally and astrally, instruments or mediums to be used at will by this hidden centre. Their "inner senses" must be awakened, the Kundalini or unused sex-forces must be aroused and perverted to bring about this mediumship. The danger of mental unbalance is recognised and risked by these masters and the chiefs working under them. It was said by a Stella Matutina chief of one such medium through whom the messages and instructions were coming: "Christian Rosekreutz said she would be of great use if her brain stood the strain." If mental unbalance took place it was never said to be because of the Order work, but always through some inherent weakness in the adept so afflicted.

There was a bad case, one, who had been a brilliant student, and who later under Order influences became undoubtedly unbalanced and obsessed by the masters, believing herself to be the Christ or "the woman clothed in the sun with the moon at her feet." Much physical suffering and danger is entailed by these initiating forces, often reducing the adept to the lowest ebb of vitality, and some have even slipped out of life under the strain

and vital depletion. Doctors are often puzzled to account for these illnesses. Always they are looked upon by the credulous adept as mystery tests. No matter how bad the past record of an Order may be, the faithful ever believe, "we at least can make it beautiful and spiritual," and so the deception works out to its evil end.

Many brilliant men and women have joined, and even ruled, these Orders—only to be broken on the wheel. Fine young clergymen, who have gradually and unconsciously become imbued with the false and subversive teachings of these masters, believing them to be heaven-sent, now co-operate with revolutionaries, extolling the doings of Moscow, and at every opportunity decrying the British Empire, seeking to wipe it off the face of the earth, blasphemously perverting Christ and His teachings in their attempt to prove their points. Others are men and women with every apparent chance of a brilliant career; but, all, even legitimate personal ambitions, must be given up at the bidding of these masters, who say, "We have need of thee and all thy gifts." We have known of brilliant brains in all walks of life thus prostituted to the cause of a diabolical dream which has no place for God or Christianity.

There must be no communication with outside and uninitiated mediums, the masters must alone control and enlighten! They know the power of Christianity and its Holy Sacraments and the uplift of religious fervour, and these they pervert, encouraging the adept to let go the material under the influence of perverted idealism. In the Church messages and visions are given, and even diabolical initiations attempted by these masters.

Most of the heads of these Orders, more often women, are illuminised; controlled power is given to them, they are as "magnets" drawing people to these Orders. One group in the Stella Matutina had as a chief, an educationalist, and this group was designed by the Masters to influence all professors, masters, and those interested in education, and the influence is now apparent. The London group was appointed to influence and bring in clergy of all denominations, and for this

purpose the chief had to become a member of the Anglican Church; and so it was decreed that the pernicious teachings of the Order were to eat into and corrupt the Church, and although this chief refused, the work is being done by other members, mostly clergy, and everywhere the Church is becoming permeated, consciously or unconsciously, with this subversive Illuminism.

Under such chiefs as the notorious Aleister Crowley and his O.T.O., which is openly immoral, many have been ruined in fortune, mentality, and morals. But these masters, who are behind all, what of their mental and moral outlook? They profess to deify humanity and bring peace upon earth, but only so that humanity may be a pathway leading these Cabalistic Jews up to their throne, there as the "God-people," to rule over a "collective man," whose peace is apathy.

CHAPTER V

ALEISTER CROWLEY

THE thoroughly exposed and pernicious Aleister Crowley, *alias* Aleister MacGregor, Count Svareff, was, according to his own statement, born at Leamington, October 12, 1875, and was undergraduate of Trinity College, Cambridge, 1895-8. In November 1898, he became a member of the "Golden Dawn," the original of the Stella Matutina, where he was known as "Perdurabo," and under this pseudonym he wrote many of his unsavoury verses and books on Yoga, etc. He was, however, on account of his well-known reputation, refused admission into the London Inner Order the R.R. et A.C. As we have already stated, the then chief, MacGregor Mathers, had established a "Temple of Isis" in Paris, and in 1900 we have seen Crowley acting as his emissary to the London Temple, which had rebelled against and suspended this chief. He broke into and took possession of the London premises, but was eventually evicted. Nevertheless, he retained a full set of the Outer and Inner rituals and MSS. of the "Golden Dawn," and from 1909 to 1913, by direct orders, he said, from the Secret Chiefs, he published these documents in his *Equinox*, The Review of Scientific Illuminism, under the title of "The Temple of Solomon the King," along with much putrid and blasphemous stuff. This Review, with these rituals and MSS. as teaching basis, was also the organ of his own Order of A.A.—the Atlantean Adepts, or Great White Brotherhood.

Of the A.A. he writes, in the *Equinox*:

"It is the unique and really illumined community which is absolutely in possession of the key to all mystery, which knows the centre and source of all nature. . . . Lux is the Power always present (Serpent Power). . . . Yet besides their secret holy work, they have from time to time decided upon *political*

strategic action. . . . It is the most hidden of communities, yet it contains members from many circles; nor is there any centre of thought whose activity is not due to the presence of one of ourselves. He who is fit is joined to the *chain*, perhaps often where he thought least likely, and at a point of which he knew nothing himself."

Many are caught unbeknown to themselves and linked to this evil chain.

The Key to all Mysteries is shown by their symbol. It is the seven-pointed Star of Venus or Cytherea—the goddess of the ancient Serpent Fire, the Goddess of Love (also representative of the R.R. et A.C.). In the centre is the Vesica, or symbol of the union of the dual sex-forces of Nature, and in each angle is a letter of the name BABALON—the Great Mother of all Gnostic and illuminised cults; it is Nature in her Vastness. The work of the A.A. is said to be the opening of the "inner senses" by rousing and raising the Kundalini. Therefore do his disciples say of Crowley, "Blessing and worship to the Beast, the Prophet of the Lovely Star!" *Equinox*, 1911.

Of the same nature, if not actually the same, are his "Ordo Templi Orientis," and his M.M.M.—"Mysteria Mystica Maxima,"—and all are apparently akin to the "Universal Gnostic Church." An account of the "Ordo Tempi Orientis" will follow later.

In 1905 Crowley went to India and made an unsuccessful attempt to climb Kinchinjanga, with fatal results to four of his party. In November of that year he was in Calcutta, and his night-prowling in the bazaars ended in such serious trouble that he, his wife, and young child left precipitately and proceeded to Burma. From Bhamo they trekked through Southern China to Hong Kong, and he was again in England in June 1906.

In 1912 his Temple was in 33 Avenue Studios, Fulham Road. In 1916 his O.T.O. Temple, near Regent Street, was raided by the police, books and papers were seized, and Mary Davis, the well-known medium, who was in charge, was fined. Later she was in a Temple in Hampstead as priestess of the Cult of the Beetle,

again under Crowley. According to the *Patriot*, May 17, 1923: "During the War Crowley went to America, renounced his allegiance to his country, and conducted an active anti-British propaganda."

In 1922 we hear of him in his "Abbey," at Cefalu, Sicily, to which, according to the *Sunday Express*, February 25 and March 4, 1923, he enticed a brilliant university man of twenty-two and his young wife, and there, after going through unspeakable horrors, the young man died. Shortly after Crowley was cleared out of Sicily by the Italian Government, and for nearly seven years his headquarters have been in Paris, and only recently (April 1929) was he asked to leave France on the score of his immoral cults and practices.

Here and there from out the enforced silence a tragedy, due to Crowley's evil power and vicious influence, shows its ghastly face, renegade priests, broken and ruined, officiating at his Black Mass; young students and women demoralised and demented, hypnotised and forced to do the will of the "Beast 666" (the solar serpent), whose doctrine is the doctrine of the "Universal Gnostic Church." "Do what thou wilt shall be the whole of the Law; Love is the Law; Love under will." According to Crowley, Christianity is played out, and a new era is about to begin, an era apparently of the Cult of the Serpent—sex, the so-called redeemer of humanity!—the power of Illuminism and Judæo-Masonic domination!

The following quotations from certain instructions issued by the Fratres of the O.T.O. to outsiders in the hope of drawing them into the net, November 1924, and also to be found in the *Equinox*, September 1912, will show how easily one might be deceived by apparently inspiring words and lofty ideas.

In the *Equinox* it is called:

"I.N.R.I. British Section of the 'Order of Oriental Temples O.T.O., M.M.M.,' and adds: 'The Præmonstrator of the A.A. permits it to be known that there is not at present any necessary incompatibility between the A.A. and the O.T.O. and M.M.M. and allows membership of the same as a valuable preliminary training.'"

In the instructions of 1924 the heading was:

"Sign of the Seal of Hermes, O.T.O., Ordo Templi Orientis, Rosicrucian Order of Freemasonry."

Then follows the *Preamble*:

"During the past twenty-five years constantly increasing numbers of earnest people and seekers after truth have been turning their attention to the study of the hidden laws of Nature. . . . Numberless societies, Orders, groups, etc., have been founded in all parts of the civilised world, all and each following some line of occult study. . . . There is but one ancient organisation of Mystics which shows the student a royal road to discover the ONE TRUTH. This organisation has permitted the formation of a body known as the ANCIENT ORDER OF ORIENTAL TEMPLARS. It is a modern school of Magi, it derives its knowledge from Egypt and Chaldea. This knowledge is never revealed to the profane, for it gives immense power for either good or evil to its possessors. It is recorded in symbol, parable, and allegory, requiring a key for its interpretation. . . . By the right use of the 'Key' alone, the 'Master Word' can be found."

Instructions.—

"Let it be known that there exists, unknown to the great crowd, a very ancient order of sages, whose object is the amelioration and spiritual elevation of mankind by means of conquering error, and aiding men and women in their efforts at attaining the power of recognising the truth. The Order has existed already in the most remote and prehistoric times; and it has manifested its activity, secretly and openly in the world under different names and in various forms; it has caused social and political revolutions, and proved to be the rock of salvation in times of danger and misfortune. It has always upheld the banner of Freedom against Tyranny in whatsoever shape this appeared, whether as clerical or political or social despotism, or oppression of any kind. . . . Those persons who are already sufficiently spiritually developed to enter into conscious communication with the great spiritual Brotherhood (Great White Lodge) will be taught directly by the spirit of wisdom; but those who still need external advice and support will find this in the external organisation of this society . . . it is the *Society of the Children of Light who live in the Light and have obtained immortality therein*. . . . The mysteries which are taught embrace everything that can possibly be known in regard to God, Nature and Man. . . . We all study only one book—the Book of Nature—in which the keys to all secrets are contained, and we follow the only possible method in studying it, that of experience. Our place of meeting is the 'Temple of the Holy Spirit' pervading the Universe

(ether or astral). . . . The first and most necessary requirement of the new disciple is that he will keep silence in regard to all that concerns the society. . . . Not that there is anything in that society which needs to be afraid of being known to the virtuous and good, but it is not necessary that things which are elevated and sacred should be exposed to the gaze of the vulgar and be bespattered by them with mud(!) . . . There may be things which appear strange, and for which no reason can be given to beginners, but when the disciple has attained a certain state of development, all will be clear to him or her. . . . The next requisite is obedience. . . . The conquest of the higher self over the lower self means the victory of the divine consciousness in man over that which in him is earthly and animal. Its object is realisation of true manhood and womanhood."

Crowley is said to have established these "Temples of Love" all over the world. *John Bull*, Feb. 4, 1925.

In 1911, according to the *Equinox*, he had more or less flourishing branches of his cult in England, America, South and West Africa, Burma, India, Malay Peninsula, Australia, British Columbia, Paraguay, Brazil, Holland, Switzerland, Germany, France, Algeria, and Egypt, and "excellent accounts from the Caucasus!" And thus is the canker spread abroad.

The following, which might well be applied to all these pantheistic and cabalistic cults of to-day, is an interesting statement, said by Mme. Blavatsky in her *Isis Unveiled* to be the words of General Albert Pike at a Supreme Council of the Ancient and Accepted Rite held in New York, August 15, 1876:

"This *Principe Créateur* is no new phrase—it is but an old term revived. Our adversaries, numerous and formidable, will say, and will have the right to say, that our *Principe Créateur* is identical with the *Principe Générateur* of the Indians and Egyptians, and may fitly be symbolised, as it was symbolised anciently, by the Lingæ. . . . To accept this, in lieu of a personal God, is to abandon Christianity, and the worship of Jehovah, and return to wallow in the styges of Paganism."

THE UNIVERSAL Gnostic CHURCH

The *Jewish Encyclopædia* points out that Gnosticism "was Jewish in character long before it became Christian," and quotes the opinion, "a movement closely con-

nected with Jewish mysticism." The Freemason Ragon says: "The Cabala is the key of the occult sciences. The Gnostics were born of the Cabalists." Again, to quote Dr. Ranking, "During the Middle Ages the main support of the Gnostic bodies . . . was the Society of the Templars."

In his *History of Magic*, Eliphas Levi tells us:

"The idea of Christian hierophants was to create a society pledged to self-sacrifice by solemn vows, protected by severe rules, recruited by initiation, and as sole depository of the great religious and social secrets, making kings and pontiffs without being itself exposed to the corruptions of empire. . . . A similar realisation was also dreamed by dissident sects of Gnostics and Illuminati, which claimed to pin their faith on the primitive Christian tradition of St. John. A time came when this dream was an actual menace for the Church and the State, when a rich and dissolute order, initiated into the mysterious doctrines of the Kabalah, seemed ready to turn on legitimate authority, on the conservative principles of the hierarchy, menacing the entire world with a gigantic revolution. The Templars . . . were the terrible conspirators in question. . . . To acquire wealth and influence, to intrigue on the basis of these, and at need fight for the establishment of Johannite dogma—such were the means and end proposed by the initiated brethren. . . . 'We shall be the equilibrium of the universe, arbiters and masters of the world.' The Templars had two doctrines: one was concealed and reserved to the leaders, being that of Johannism; the other was public, being Roman Catholic doctrine. . . . The Johannism of the adepts was the Kabalah of the Gnostics, but it degenerated speedily into a mystic pantheism carried even to idolatry of Nature and hatred of all revealed dogma. . . . They fostered the regrets of every fallen worship and the hopes of every new cultus, promising to all liberty of conscience and a new orthodoxy which should be the synthesis of all persecuted beliefs. They went even so far as to recognise the pantheistic symbolism of the grand masters of Black Magic . . . they rendered divine honours to the monstrous idol *Baphomet*."

Is this not equally true of the present World Revolution and the hidden power, working through the many secret Orders and groups of to-day?

In February 1928 occult issue of the *Revue Internationale des Sociétés Secrètes*, M. A. Delmas, speaking of the Universal Gnostic Church, with its centre in Lyons,

tells us that it has adherents in France, Switzerland, Germany, Austria, Hungary, Holland, Russia, Rumania, the Slavonic States, Turkey, and America. It is known under different names, two being, "Order of the Templars of the East" and "Order of Light of the Seven Communities of Asia," and its affiliations are now generally known as Neo-Christians and Neo-Gnostics. Its Supreme Head is Sovereign Patriarch and Vicar of Solomon. M. Delmas gives a curious and interesting account of its office and liturgy of High Mass. The following are its doctrine and creed: "Do what thou wilt, this is the whole Law. But remember that thou must render an account of thine actions. Therefore I proclaim the Law of Light, Love, Life, and Liberty in the name of IAO."

Here again we have the Serpent Power, the Lord of the Universe. "Love is the Law, Love under control of the will." At once we recognise the doctrines of the notorious Aleister Crowley. Love too is the watchword of the R.R. et A.C., said to be love of humanity; but in the 5-6 ritual it says: "Note well that through the side of the Planet *Venus* thou hast entered" into the seven-sided Vault of the Adepts, the place of initiation. And we find in A. J. Pearce's *Text-book of Astrology*: "It was early recognised that Venus was the chief cause of generation and the mother of Love—the universal passion . . . 'the Star of Being and existence.'"

The Creed:

"I believe in the Lord, a God secret and inexpressible (in the S.M. ritual we find, 'The Lord of the Universe who works in silence and whom naught but silence can express'); in a star among a group of stars (sun and planets), by whose fire we are generated and to whom we return; a father of life; O mystery of mysteries! his name is *Chaos* (the all-pervading ether); it is the sole representative of the sun upon earth; in air, nourisher of all beings who breathe. And I believe in earth our mother, from whose womb is born all who are born. O mystery of mysteries! her name is *Babalon* ('Babylon, the Great Mother of the idolatrous and abominable religions of the earth'). And I believe in a Serpent and a Lion, O mystery of mysteries! it is called *Baphomet* (the Serpent of Wisdom and the Flaming Sword of the R.R. et A.C.; according to Eliphas Levi 'the Lion is the celestial (astral) fire, while the serpents are the electric and

magnetic currents of the earth,' the Gnostic Logos, the spirit of the seed). And I believe in a Universal Gnostic Church, whose Law is Light, Love, Life, and Liberty; whose name is *Thelima*. And I believe in the Communion of the Saints. And seeing that our daily bread, material and earthly, which we eat is transformed each day within us into a spiritual substance, I believe in the miracle of the Holy Mass. And I believe in the baptism of Wisdom by which we accomplish the miracle of becoming men. (Crowley, in his O.T.O., says: 'Its object is a realisation of true manhood and womanhood'). And I confess and believe that my life is eternal, which was, is, and ever shall be. Amen. Amen. Amen."

The ether is said to be a storehouse of all that was, is, and shall be; and to be without beginning or end. It is Luciferian!

THE EMPEROR JULIAN AND MAXIMUS OF EPHEBUS

In connection with these many illuminised orders—all of the Kingdom of Lucifer—the following is interesting.

Dmitri Merejkovsky, the Russian historical writer, in his book, *La Mort des Dieux*, gives a wonderful picture of a mystery initiation supposed to be given by Maximus of Ephesus, the theurgist, to Julian, the Apostate, before he became Emperor.

It begins at midnight with Julian, clothed in hierophant's tunic, entering the long, low, mystery hall.

"A double row of orichaic pillars sustained the vault. Each pillar, representing two interlaced serpents, served as supports for perfume-boxes. . . . At the end shone two golden-winged bulls (emblems of life), supporting a superb throne upon which was seated, like a god, the very great Hierophant Maximus of Ephesus, clothed in a black tunic entirely embroidered with gold, emeralds, and rubies. . . . Someone approached Julian from behind and securely bandaged his eyes, saying, 'Go, fear neither fire nor water, spirits, bodies, life nor death.'"

He is passed through a door into a long, dark passage; descending into the depths of the earth he passes through the trials by water and by fire, succeeded by nauseating odours and following shadows; an icy hand clutched his, which "had the playful movement and re-

pugnant caresses of dissolute women." In horror he signs himself three times with the cross and loses consciousness.

"When he recovered his senses the bandage no longer covered his eyes, he was in . . . an enormous dimly lit grotto. . . . In front of Julian was a man, emaciated and nude, with copper-coloured skin, the Gymnosophist (Yogi), Maximus's assistant. Motionless above his head he held a metal disk. Someone said to Julian: 'Look!' He gazed at the circle, scintillating with an almost painful brilliance. . . . Long he looked, the contour of the objects blurred, and a pleasant languor took possession of him. It seemed to him that the luminous circle no longer burned in space but within himself, his eyelids closed. . . . Several times a hand lightly touched his head, and a voice asked 'Art thou asleep? . . . Look into mine eyes!' Julian obeyed, and perceived Maximus leaning over him. . . . Under his thick eyebrows Maximus' eyes shone, alive, searching, penetrating, in turn mocking and tender. . . . Julian, lying motionless, pale, with eyelids half-closed, watched the rapid visions which unrolled themselves before him, and it seemed to him that he saw them not of himself, but that someone willed him to see them. . . . 'Wouldst see the Rebel? (Lucifer) Look! . . . ' Above the head of the spectre shone the Morning Star, the Star of Dawn; and the Angel said: 'In my name deny the Galilean' (thrice demanded and thrice denied). 'Who art thou?'—'I am the Light, I am the Orient, I am the Morning Star!'—'How beautiful thou art!'—'Be as I am.'—'What sadness in thine eyes!'—'I suffer for all living; there must be neither birth nor death. Come to me, I am the shadow, I am peace, I am liberty! (liberation, loss of personality) . . . rebel, I will give thee force . . . break the law, love, curse Him and be as I am.'"

Julian awakes. He climbs the stairs with Maximus' firm hand in his: "He feels that some invisible force raises him on its wings (psychic force). . . . 'Didst thou call him?' asked Julian—'No, but when a cord of the lyre vibrates another responds to it, the contrary to the contrary (polarity).'" Maximus demands that Julian should choose one of two ways—the Kingdom of Lucifer or the Kingdom of God. Julian refuses the cross, and Maximus says: "Then choose the other way, be powerful as the ancients! Be strong and proud, pitiless and superb! Without pity, love, or forgiveness! Rise and conquer all. . . . Eat of the forbidden fruit; but repent

not. Believe not, doubt not, and the world shall be thine. . . . Dare! thou shalt be Emperor!"

"They find themselves on a high marble tower—astronomical observatory of high theurgy—built after the model of ancient Chaldean towers, on a high rock above the sea." Below were luxurious gardens, palaces, etc., and beyond on the mountain Artemision and Ephesus. "Stretching out his arm, the Hierophant said: 'Look! all this is thine. . . . Dare! . . . Unite, if thou canst, the truth of the Titan and the Truth of the Galilean, and thou shalt be greater than all men born of women.'" (Is this not Johannism?)

In his marvellous library Maximus talks of this initiation with one of his disciples.

"How can Maximus, the great philosopher, believe in all these absurd miracles?—I believe and I do not believe in them, replied the theurgist. Nature, which you and I study, is it not most wonderful of miracles? What a superb mystery in the vessels of the blood and the nerves; the admirable combination of organs. . . . Our mysteries are more profound and more beautiful than thou thinkest. Men require enthusiasm. For him who hath faith the prostitute is truly Aphrodite and the luminous scales, the starry heaven. . . . Julian hath seen what he wished to see. I have given him enthusiasm, force, and daring. Thou sayest I have deceived him. . . . I love the lie which contains the truth. . . . Until my death I will never forsake Julian. I will allow him to taste of all forbidden fruits. He is young, I will live in him, a second existence; I will unveil for him the seductive and criminal mysteries, and perhaps he shall be great through me!—Master, I understand thee not.—And because of that I thus speak to thee."

Is this not an illustration of what is taking place to-day in all these Luciferian Orders? This Invisible Centre, by means of theurgic power, deceives, hypnotises, suggests; promising power, liberty, and peace, a peace which is the peace of the controlled, of a living yet will-less and soul-less man, filled with the power of these devilish masters such as Aleister Crowley!

It is interesting to find in the R.R. et A.C. that the chief who refused the initiation was some time before astrally taken up a similar theurgic tower and shown the

world above and below, as a promise of future power! This power is the "Hebrew Talisman"!

Turning back the pages of Russian history we come across a man who was obviously another tool in the hands of this Central Power. In his booklet, *Mysticism in the Court of Russia*, M. J. Bricaud says: "In all ages the Court of Russia knew of, and submitted to, the influence of prophets and theurgists. . . . Certain writings of Dostoiewsky, Tolstoi, and Merejkovsky have revealed to Western people the secret nature of the Russian soul, tormented and eager for the marvellous." Merejkovsky, in several of his books, has vividly painted the various aspects of this soul-sickness of Russia which, according to M. Bricaud, "ended in 1917 in the fall of the dynasty and the overthrow of its ancient institutions."

In *Le Mystère d'Alexandre I^{er}* and *La Fin d'Alexandre I^{er}*, Merejkovsky gives an interesting and detailed account of certain secret societies which were initiated and which spread throughout Russia in the reign of Alexander I. The translator, E. Halpérine-Kaminsky, tells us in his prefaces that it was after the march through Europe, after the retreat of Napoleon, that the Russian officers became imbued with, more especially, the French revolutionary ideas. On their return "a first secret society was founded by them in 1816, called 'Alliance de Salut'; one of the chiefs was Paul Pestel.

In 1818 this society took the name of "Alliance de la Prospérité." Under Pestel a revolutionary organisation (Society of the South) was formed within this, having for its aim the violent abolition of autocracy. The society for the union of the Slavs was formed in the south, and later fused with the Society of the South. "It is certain, in fact, that the movement created in 1816 marked the beginning of the Russian Revolution, which a hundred years later, in March 1917, triumphed in the name of the same principles as the 'Decembrists' of 1825."

Again, E. Halpérine-Kaminsky shows the extraordinary parallels between the reigns of Alexander I and Nicholas II. He writes:

"Other parallels could easily be established. But what will astonish even the best-informed on Russian affairs is the disclosure of actual Bolshevik roots working in the ground which gave rise to secret societies recruited from among the better class, even from the Imperial Guard, and which poisoned the whole latter part of Alexander's life. To listen to the chief conspirator, Colonel Pestel, is to believe oneself listening to Lenin in person."

Let us listen to this conspirator Pestel, director of the Society of the South, who was executed in 1826. This was written by Merejkovsky in 1910, and was remarkably prophetic of what came to pass in 1917 and later:

"The reunion of the Society of the North with that of the South is proposed by our Tribunal, commenced Pestel, on the following conditions: (1) Recognition of a sole director and sovereign dictator over the two tribunals. (2) Swear to an absolute and passive obedience towards this dictator-director. (3) Abandon the long road of civilisation and slow action generally accepted, and decree regulations more absolute than the futile principles given in our statutes. Finally, accept the constitution of the Society of the South and swear on oath that there shall be no other in Russia. . . . The first and principal action is revolution, insurrection in the army, and abolition of the Throne. . . . The Synod and Senate must be forced to grant the provisional Government absolute power. . . . The reigning dynasty must, therefore, in the first place cease to exist. . . . The murder of one only will cause divisions, will produce internal dissensions, and will lead to all the horrors of popular insurrection. It is, above all, necessary that the destruction of all tyrants should be consummated.' He spoke placidly but unnaturally. 'He is an automaton, thought Golitsine, or rather one possessed! . . .'

"The events of the years 1812, 1813, 1814, and 1815, said Pestel . . . as well as those of preceding and subsequent times, have shown us so many thrones overturned, so many kingdoms abolished, so many *coups d'état* accomplished that these events have familiarised minds with revolutionary ideas, the possibilities and opportunities of their realisation. . . . From one end of Europe to the other, from Portugal to Russia, not excepting England and Turkey, these two political opposites, the spirit of reform is setting all brains seething' (the actual words of Pestel).

"He spoke as a master, and the fascination of his logic acted as the charm of music or the beauty of women. Some were subjugated, others were enraged . . . but all felt that what had been only a distant dream became all at once a near reality,

terrible and heavy with responsibilities. . . . 'These aristocrats, said Pestel, are the principal obstacles to public prosperity and the surest support of tyranny; only a republican Government can level them. . . . I have greater faith than you in the predestination of Russia—the "Vérité Russe" is the name I have given to my constitution. I hope indeed that the "Vérité Russe" will one day be the universal truth, and that it will be adopted by all European peoples, asleep up to now in a slavery less apparent than ours, but perhaps worse, because inequality of property is the worst slavery. Russia will be the first to free herself. Our way goes from complete slavery to integral liberty. We have nothing; we want all! Without that the game would not be worth the candle. . . . All differences of fortune and condition will cease, all titles and nobility will be annihilated. The merchant and bourgeois classes will be suppressed. All nationalities will renounce individual rights of its people. Even the names of nations will be abrogated except only the name of the Great Russian People. . . . The citizens will be divided into rural communities so as to give all a uniform life, instruction, and government, and all will be equal in a perfect equality. . . . The severest censure of the Press, secret police with a staff of spies, all tried citizens; qualified liberty of conscience. . . ."

Murmurs went round: "It is a penitentiary colony, and not a republic . . . the most detestable autocracy!"

"Pestel saw nothing, heard nothing. . . . The little man was a mere simulacrum, a waxwork automaton. He obeyed a fatal obsession coming from beyond, he no longer controlled himself, an invisible hand set him in motion, pulling him by a string like a marionette!"

The revolution was attempted in the reign of Nicholas I, December 14, 1825, and miserably failed. Five of the conspirators were hanged July 13, 1826, among them Pestel.

Merejkovsky further says that these secret societies were branches of the Carbonari. Also speaking of their control, he writes:

"Our aim is the same and our forces are yours on the sole condition that you submit yourselves absolutely to the Sovereign Duma of the Society of the South.—'What Duma? Where is it, and who belongs to it?'—'According to the rules of the Society I cannot reveal it . . . but look!' He took a pencil and piece of paper, drew a circle, writing within—'Sovereign Duma,' tracing rays from it, at the extremity of which he drew

other smaller circles. 'The great central circle . . . is the Sovereign Duma; the lines from the circle are the intermediaries, and the little circles the districts which communicate with the Duma, not directly, but by intermediaries.'"

Was not Pestel merely a controlled intermediary, and the Sovereign Duma the Supreme Directory of the Cabalistic Jews, the Invisible Power of the "Protocols"? Is this not the system of all revolutionary Judæo-Masonry, of yesterday and of to-day?

CHAPTER VI

THE PANACEA SOCIETY

IN the preface to Jane Lead's *Early Dawn of the Great Prophetical Visitation to England*, "Octavia," of the Panacea Society, tells us that since 1666 the plan of redemption for England has been set forth thus:

"(1) As a prophetic whole by Jane Lead (1681-1704).

"(2) Split up into the seven prismatic colours (the seven aspects of solar force, the planets!) and given forth by — Brothers, Joanna Southcott, George Turner, William Shaw, John Wroe, Jezreel, and Helen Exeter in succession, 1792-1918. (The last was drowned in the *Galway Castle*, which was torpedoed in the Channel on September 14, 1918.)

"(3) As an operative whole, now being set forth by Octavia and by Rachel Fox, supported by the four, the Twelve, and the gathering 'remanent.'"

Jane Lead, associated with Dr. Pordage, and her son-in-law the Rev. Francis Lee, founded the Philadelphian Society in London in 1652. In *The Mystery of God in Woman*, Rachel Fox, President of the Panacea Society, writes:

"... Between 1623 and 1704 a certain Jane or Joan Lead received revelations of a very pure and exalted nature. These are printed in what is called 'Sixty Propositions to the Philadelphian Society, whithersoever dispersed as the Israel of God.' In this Prophecy is set forth the future rise of the Philadelphian Church, depicted in the Apocalypse as the ideal Church . . . 'a Virgin Church which has known nothing of man nor human constitution . . . shall be adorned with miraculous gifts and powers beyond what ever yet hath been.'"

A careful study of these "Prophecies" shows that they are pure Illuminism and cabalistic. The teaching, as usual in all these cults, mystic or occult, leads to an initiation, forming an etheric link with some invisible power, arousing and perverting the Kundalini for this

purpose, awakening the "inner senses": *clairvoyance*—"a clear crystalline sight . . . without any medium"; *clairaudience*—"a supernatural hearing . . . the Heavenly language as from eternal nature spoken"; *intuition*—"profound deep wisdom." Finally, fixation of the astral light in a prepared and purified material body. To describe one such cult is to describe all; it leads to pure negation of Self, cutting off "the rational understanding," bringing about complete subjection; as with Steiner, no intellectualising is permitted.

As we have seen in the R.R. et A.C. (1919), a Triune-cup, or Triangle, was to be prepared (1700), formed of three "Love-elders," placed at the top of the Cabalistic Tree of Life, representing the *Priest* or reconciler, full of *Faith*, and to whom was said as to the chief of the Triangle in the R.R. et A.C.: "Except ye drink of My Blood, ye have no life in you." (Compare this with the vision, as previously described, of the Spirit of Earth and Adonai, when the woman had to drink the cup of blood!) It is said to relate to the "Melchizedek" priesthood; the second love-elder is the *Prophet*, or passive receiver of the wisdom from above. The third is the *King*, the active transmitter or wielder of the Power, always under control. The whole attracting and manifesting the superior forces. Further it was said: "Whereupon from the *Upper Court and Council* did come forth a decree that it (Triune-cup) should be enclosed round with a *threefold circle*. The first appeared as a circle of golden light (Sun), the second was a circle of a silver light (Moon), the third a mild, gentle fire, yet invincible strength for defence (destroying fire)—"Sun, Moon, and Fire of the Serpent Power. And the final fixation of the light in the "vehicle" is expressed in words similar to those used in the R.R. et A.C. 6-5 ritual: "Arise, shine, for thy light is come, and the glory of thy bridegroom is now become thy covering." The light and glory of Illuminism!

This was to be built up for the purpose of establishing a Love Kingdom to be ruled by their Prince of Love and Peace; first, invisibly in the hearts and minds of

certain persons who are "to scatter among all fellowships and societies these pure sparkling powers of Love received from the Deity—ether." Their deity is the Creative Principle, the Great Mother is Nature, and their Christ is the illuminising astral light. Finally—

"a healing embassy from heaven is now sent down, that calleth and urgeth for a *universal harmony and unity* (universal republic and brotherhood!). . . . For the Prince of Love and Peace is near to pitch his Throne-Dominion and Kingdom . . . and from whence will go forth such mighty influencing powers as shall cause all that is destructive to the Love-Kingdom to cease."

This is the power spoken of by Dr. Felkin's Arab teacher: "We can project the psychic fluid with such tremendous power that it is positively possible to literally SLAY or make ALIVE . . . but this power is so tremendous and dangerous that it is only permitted to a few"; as a *curative* or *punitive* current, or even hypnotic. What is this but the Jewish World Dominion by means of Illuminism—Krishnamurti's "Kingdom of Happiness"?

As etheric link and oracle, Jane Lead, like all such links, suffered much both mentally and physically. In 1699 she speaks of "great war and muting in the bodily parts . . . that might very easily have released the imprisoned soul . . . and such a depression of my superior life and spirit, which prevented me free use of my supersensual faculties." As sole answer to her complainings, her master said: "You must not think it much (trial) to have your faith ground down, tried and proved"—a faith attained only when reason and sense "were cast into a deep sleep"—hypnotic control!

Coming now to the present-day manifestation of this movement, Rachel Fox, in her book, *The Finding of Shiloh*, tells us of the "triangle of workers" and the founding of the Panacea Society, whose work is to "spiritualise the material and materialise the spiritual," that is, to prepare "empty vessels," fill them with light, forming light-bearers for the masters' work for the world. Their master is a so-called Christ, no doubt one of the invisible council. The members of the triangle for the manifestation of this invisible power were:

Octavia, widow of a clergyman and gifted, the apex and etheric link; Rachel Fox, a member of the Society of Friends, and K. E. F., as basal angles. Apparently the work was to be done through women, for it was said:

"Know that it is not in all your thoughts how mighty and astonishing is this great work that I am come to perform. Therefore I can only permit man and woman to associate with me in supreme obedience. . . . Herein I will show how the weakness of woman tends to my glory, for that she readily renders up to me the reins of government. . . ." Again: "Do not question, do not argue, only obey and all will be well . . . in an instant I can so inspire you that ye shall think as one man and act as one body."

Mass hypnotism! One of their chief works was to enlighten the Church and to induce twenty-four bishops to open Joanna Southcott's box, the contents of which they believed would save England. To further this end Rachel Fox was strongly impressed that she must first be baptised and later confirmed in the Anglican Church so as to "hold her own with the bishops." She was therefore confirmed June 25, 1919, by the Bishop of Truro.

Octavia, being the etheric link with the masters, suffered intensely. We are told of a nervous breakdown, the result of the bishops' refusal to act, and a long sojourn in a mental institution about which she writes, November 1915: "What I suffer is hell. . . . How can I live out each day in this torture with no aim, no hope, no ideal? I am horribly sane, but I am too full of a nervous dread ever to be myself again." And when her diabolical master considered her sufficiently chastened, he said, September 15, 1916: "I know her faithful work and her suffering, and it was my will that she should drink of the cup of pain, for so she is taught and purified, and she shall have reward. Bid her now come forth from her house of pain, and fear not, for I will be her guide." She only came out, however, to be imprisoned (set apart!) within her house and garden for some years, and still she suffered intensely; she was to be isolated from all that might influence and turn her aside from the

great work! November 27, 1917, the triangle took an Oath, swearing to be led only by the Master, and to seek light on the Visitation from no book but the Bible, the Apocrypha, and the writings of their prophets. August 4, 1918, this master asked Octavia, "Art thou willing to lose thy personality for a period?" Believing the Master to be divine she consented, and on March 27, 1919, she tells of the fixing of the link, the illuminising power—Shiloh, Prince of Peace—descended into her body ready "after suffering great and terrible." Her reason and sense "were cast into a deep sleep"!

Finally, they are told:

"All who would enter the coming Kingdom, which is the realisation of what has hitherto existed in vision, speech, and writing, must enter a period of cessation from psychic momenta (it was said in the R.R. et A.C. that a time would come when all magic must cease!). Those have been allowed by me to develop in the last decade for this reason, that I had to gather many in this manner . . . but all must now walk on the material plane. . . . Concentration upon soul-development (that is, astral-development) will hinder the Coming. This is a hard saying, but be it known I *will* now to be a centre (having taken possession of his 'vehicle'), drawing my people unto me, whereas in soul-development my people endeavoured to draw me unto them. . . ." (As in Steiner's Way of Initiation, leading to obsession.)

In other words, these masters—doubtless identical with the terrible power behind the horrors of Russia's sufferings and World Revolution—have in reality no interest in soul or astral development except as a means of forming passive illuminised tools, completely controlled in mind and actions.

As we have seen, one of the main objects of this Society was to get Joanna Southcott's box opened by twenty-four bishops, but only under specified conditions as decreed by their masters. These conditions are as follows:

"1. The exact location of the box is known to a lady who has seen the box herself, and upon hearing from the Bishops, will put them into communication with the intermediary, who will supply the custodian's name and address.

"2. Portions from the writings of Joanna Southcott, from

the moment they were written, were commanded to be kept close till the Bishops should ask for them, 'in a time of grave national danger.' The initiative must therefore be taken by the Bishops or by some authority in the land and not by believers in the Visitation. But, when the Bishops agree to send for the box, twenty-four believers will come forward to form a jury, to meet the twenty-four Bishops or their representatives.

"3. The Book of the trial of the claims of Joanna Southcott (1804) must be read by all those consenting to be present. It will be produced for the Bishops.

"4. An attorney must be present.

"5. There are written instructions for the Judges and jury, which are to be kept sealed until the Assembly meets.

"6. A suitable house must be lent or rented for the occasion. The box of writings must be previously placed for three days in the vault or cellar of the house. (*Note.*—Perhaps the writings are charged with the 'original atom' even as the sections of linen are said to be!)

"7. The house must be close to a field or railed-in space. (Is this to 'set it apart,' in order to place round it the 'three-fold circle'?)

"8. The sixty-five books and any original MSS. possessed by believers are to be exposed for investigation on the first three days of the Assembly.

"9. In the first the double jury of believers must meet the Bishops, that they may discuss the problems at stake.

"10. On the second there will be a sign from the Lord of great importance.

"11. On the third the sealed writings are to be cut open and examined.

"12. This trial is the herald or precursor of the doom of Satan, as described in Rev. xx. There will be no rest in the world until the opportunity be afforded of putting the assertion in Joanna's writings to the proof.

"13. If the verdict of the Bishops be against the writings, they may be burnt.

"14. It will be recognised, when the box is opened, that the trial compares for importance with the Trial of Christ before the Sanhedrin.

"15. In the published writings, the ceremony is also compared to the reading of a last will or testament. (It might be the death of the British Empire! brought about by the 'small and constant Sanhedrin'.)

"16. It is also compared in the writings to an inquest (!), the box to be regarded as men regard a body which has been discovered.

"17. On this occasion the Church of England will stand her trial, to keep or lose her place among the Candlesticks.

"18. Those calling the trial must sustain the cost—i.e. the expenses of jury and witnesses, etc. (Bishops!)

"19. No sealed person is to be refused admission to the Trial.

"20. 'As I made Myself known in the breaking of bread at Emmaus, so will I make Myself known in the breaking of the seals of the Writings.' " (Taken from *Healing for All*.)

Jane Lead's Prophecies are the basis of all this, and they are Illuminism and Rosicrucian. As we have seen, one of the great aims of the R.R. et A.C. was to corrupt and disintegrate the Church in England and the Empire.

A box, said to be Joanna Southcott's, was eventually opened, and one of the most interesting accounts was given in the *Daily Telegraph*, May 9, 1927, written before the actual opening. We are told that she was born in 1750, had little education, working in domestic service and in shops, and in an orthodox way was an assiduous attender at church and chapel. At the age of forty-two she began to prophesy, announcing the near approach of the Millennium and coming convulsions in Europe. According to her prophecies, the faithful were to number 144,000 (Rev. vii.), and certificates of their appointment to felicity, no doubt a form of sealing, were issued.

Notwithstanding this, "one of the recipients was certainly hanged for murder"! In 1813, at the age of sixty-three, she announced "that she was to become the mother of Shiloh the Prince of Peace," a new Messiah! But "Joanna died without bearing a child." "Upon her death-bed, it is reported she gave to a companion a sealed box, with the injunction that it was only to be opened in time of dire national need, and in the presence of a number of bishops; under these conditions it would reveal an unexpected means of saving the country." What is said to be this box, though it is denied by the Panacea Society and others, was opened, and the result was not only a fiasco but a farce.

In *The Impatience of the People*, by Mark Proctor, the Panacea Society once more made a brave effort to catch the public eye. The consummation of their hopes, "the Second Advent," so-called, which was looked for

in 1923, is now long overdue! Joanna's box, or at least one of the many, has been opened and has passed into oblivion, resulting in a fiasco to all such as believed in her supposed power to save an England which apparently has no desire so to be saved! England still rides the storms and still holds her own, notwithstanding many onslaughts visible and invisible, and long may she do so.

The first thing that impresses one in this little book is its profound and almost insolent arrogance, a trait common to these hidden illuminati, these Cabalistic Jews, but not what one expects from Divine inspiration, such as they claim! In it he says:

"How good, then, it is to learn that man's extremity is God's opportunity, and that when things are getting to such a climax that no one knows what to do, God is coming to the rescue with a fresh message (through the Panacea Society!) which brushes aside the confusion of academic intellectualism, of false ecclesiasticism, of mystical spiritualising, of ritual staging, of quarrelsome Anglicanism and Protestantism, of the emotional religiosity of the Nonconformists, and of the whole gamut of cults and sects daring to call themselves 'religious' to-day."

One wonders in what respect the Panacea Society differs from "the whole gamut of cults and sects," illuminised as they themselves are. Do they not each one believe, as does the Panacea Society, that they alone are not as other cults and sects?

Further he writes: "A prophet is not a priest at all; he is an automatic receiver of a direct divine message, stated in a sequence of words, which he must set down precisely as he heard them." He adds that fulfilment is the proof of their divine nature, in which case their messages apparently fail in the test; have they been fulfilled?

We have before us an astonishing pamphlet and leaflet issued by the Panacea Society, April 1926. It speaks of their power to give "Divine Protection" during a coming crisis. Now what is this crisis? In their magazine, *Panacea*, they give an explanation. They have in it a quotation from an amusing article, reprinted from *Punch*, called "the Next War," in which it is said there

is going to be another war, and this time *entirely in the air*—aeroplanes dropping “filthy things” over all, “so you will just inhale your ration of stink-bomb like a man, and die like a dog!” The *Panacea* takes this very solemnly, and writes:

“Yes, it is true that no weapon formed against England will prosper when she awakens to the power of the *Panacea* remedy. Our airships carrying the *blessed water*—the result of God’s Visitation to England since 1792 (Joanna Southcott)—will be a wall of defence to Britain, a wall which no enemy will be able to pass or destroy!”

In 1923 they placarded the following poster in Plymouth: “Earthquakes, Thunder, Plague will soon startle England unless the Bishops open Joanna Southcott’s box.” Such troubles are always more or less with us, but the plague we have to fear more than all these put together, is the plague of these illuminised societies and their so-called divine missions, directed from the air; they are the stink-bombs to be shunned by all who really love their country and Empire.

Again they speak of “Divine Healing,” and for this healing the afflicted one must write out a full list of complaints, imaginary or otherwise. This is read to the “Oracle,” who receives the so-called divine instructions, and the wafer or section of linen is charged with the required psychic-magnetic forces much in the same way, no doubt, as a magical talisman is charged. These sections are to be dipped into the drinking water, bath, and even it may be into the medicine prescribed by a medical man, though it seems scarcely fair to the medical man! In all occult Orders, with varying methods, healing by means of this magnetic fluid goes on with more or less success, and as we know it can slay or make alive. If curative it may also be hypnotic, creating a band of faithful followers! They make much of healing, “without money and without price,” but, after all, one of the rules of the Rosicrucians was: “That none of them should profess any other thing than to cure the sick, and that *gratis*,” though some adepts have interpreted “*gratis*” as “*freely*,” so that a fee might be asked!

In their pamphlet, *Healing for All*, they say: "Any fool can detect Satan's wickedness, but it takes a wise man, indeed, to discover Luciferian error!" Can they be sure that they are wise enough not to be deceived by Luciferians such as these hidden Illuminati? Can they be sure that they, along with all these other Orders and groups, are not working to bring about the reign of Luciferian power—that is, Illuminism? They say: "We have no hesitation in declaring that no religion nor cult nor any individual whatsoever, outside of this Visitation, has the *whole Truth!*" This is very like the spiritual pride, that, it is said, brought about the fall of Lucifer!

One word about their communications which are recorded by them in *The Writings of the Holy Ghost*—that is astral communications. They appear to be very much the same as many received to-day by occult and spiritualist groups, and, far from being divine, are full of crafty deception and flattery. In these records, April 15, 1920, it is said: "I have led thee to note that in the years of 1919, 1920, and 1921, the period between Easter and Ascensiontide was a time of many developments." Easter 1919 was the time of the attempt, by these hidden illuminati, to establish the Triangle of Power in the R.R. et A.C.!

THE UNIVERSAL ORDER

THE Universal Order is yet another pseudo-mystic group, professing to have nothing to do with occultism, but nevertheless equally deceptive and dangerous. It was known for many years as the "Order of Ancient Wisdom," with its headquarters in Manchester, and a branch in London and possibly elsewhere. Its teachings were Neo-Platonism, and they held their London meetings and gave grades in the large upper room over Eustace Miles's vegetarian restaurant. The ceremonies were simple, but occult, attracting forces, such as are found in all occult ceremonies, though they professed merely to teach a form of philosophy. In or about 1918-19, when similar

movements, unbeknown to each other, were taking place in other groups, the leaders of this group were by some "compelling force," or occult influence, made aware that they were expected to recognise and practise the Christian faith, from which they, as Neo-Platonists, had lapsed; this they accordingly did.

Somewhat later the name was changed to the "Universal Order," no doubt as being more akin to international brotherhood, and was conducted on more or less Christian lines, including retreats, meditations, and having, I believe, modified grades to suit the apparent change of outlook. This induced a form of pseudo-religious excitement, creating highly nervous, emotional, and mediumistic conditions, leading to possible control, as is universally found in all such Orders and groups. The Order was linked by mutual membership to the S.M. and R.R. et A.C., and their mission was also apparently to enlighten the Church or bore from within, as in the S.M. Later again, some of its groups changed the name to the "Shrine of Wisdom"—the title of its publication.

Having studied the Leaflet No. 1 sent by the "Secretary of the Universal Order," a few words about their aims and system might be useful. From this leaflet the Universal Order appears to be a veritable Esperanto of philosophy, religion, and mystic science, for they aim at the realisation of Universal Wisdom; yet it "is not a religion, but embraces the essence of all religions; it is not a philosophy, but it includes the fundamentals of all great philosophical systems." In seeming contradiction we are told that the finite intelligence nominally is capable of apprehending only one presentation of Truth; following several it frequently fails to understand any of them! Therefore, although universal, they advocate one definite system of instruction, their own, professedly embracing all aspects of Truth! Who then has built up this apparently contradictory system—universal yet particular? Who is the judge of the true essence and fundamentals which constitute this system of universal wisdom leading to brotherliness and tolerance? Have they, too, unseen masters who direct and instruct?

Let us see what they endeavour to avoid. Following their "Ideal Harmony," they cultivate such a "wide sympathy and tolerance, a silencing of that inquisitorial criticism," that they "do not condemn, nor attack, nor countenance the attacking of any other movement, howsoever diverse it may seem," for they believe every movement may serve some useful purpose! What of the Grand Orient Judæo Freemasonry, whose avowed aim is "International Revolution" and its subsequent "Universal Republic"? What of the Illuminati?—who seek by subtle pseudo-spiritual teachings to create illumined tools, blinding and intoxicating by false ecstasy, false vision, and false teaching, forming "unbreakable chains," as the "Protocols" show, whereby they secretly unite mankind and control them, the only possible method by which they could hope to rule the world as a whole. What of the Bolsheviks and the invisible power behind them? Does the Universal Order passively condone such movements?

They endeavour to avoid all dualistic doctrines, but what is the triangle of their symbol? Is it not the two contending forces ever united by a third which produces manifestation in conformity with its principle—as above so below? Again they endeavour to avoid psychic, passive mediumship, necromancy, and magic of all sorts; but they "do not turn away or oppose those who follow any of these pursuits!" Thus through this passive tolerance and lack of using their critical faculties, their Order may become a secret breeding-ground for all these evils they do not oppose or turn away.

They use rituals, rites, and symbolism, rightly or wrongly interpreted and adapted from the teachings of the ancient mysteries, even as is done in the Stella Matutina and kindred Orders—we have seen what the basis of these mysteries was! Upon this unstable and somewhat contradictory basis the members are encouraged to seek for "personal illumination" and "interior occultism of the soul," by "soaring in prayer, meditation, and contemplation." Is this not playing with hidden fire, which invariably leads to nervous wreckage? Can the leaders

of this Order with any certainty assure their members that this personal illumination will mean union with the divine, and not obsession by this invisible material power which is everywhere seeking for instruments, and which perverts all that is sacred, using it as a means of ensnaring the unsuspecting victim?

What do the "Protocols" say of "collectivism"?

"We will let them ride in their dreams on the horse of idle hopes of destroying human individuality by symbolic ideas of collectivism. They have not yet understood, and never will understand, that this wild dream is contrary to the principal law of nature, which from the very beginning of the world, created a being unlike all others in order that he should have individuality."

Why, then, this demand of absolute self-sacrifice from members of these mystic and occult groups? Is it not that these groups of pseudo-public and actual secret societies are merely so many cogs in this great annihilating machine, whose mission, in the name of Unity and Universal Brotherhood, is a slow and deadly destruction of all individuality, creating a soulless automaton, whose driving and directing power is the will of this central group of Hidden Chiefs, the Great White Lodge?

A powerful picture of this "Collective Man" as attempted in Soviet Russia is given in *The Mind and Face of Bolshevism*, by René Fülöp-Miller. Here is the author's final judgment:

"What concerns the whole civilised world in the highest degree is this 'barbarous jesuitry' (as seen in Weishaupt's Illuminism) which claims to be a doctrine of salvation for the whole of humanity, while in reality it is threatening its very foundations. Bolshevism aims at more than the confiscation of private property: it is trying to confiscate human dignity in order ultimately to turn all free reasonable beings into a horde of will-less slaves."

The same might, with truth, be said of the way of salvation and so-called "evolution of humanity," as depicted in the teachings of all these secret societies and "new temporary religions" of to-day.

CHAPTER VII

AMERICAN CULTS

AMERICA—internationalism personified in her people—that land of amazing cranks, crazes and cults, teems with examples of this soul-destroying canker of “isms”; only one or two need be touched on in these investigations.

THE SADOL MOVEMENT

The “Sadol Movement” is yet another esoteric masonic group, another link in the “magnetic chain,” prepared by this invisible centre in their schemes for World Domination. It was established in America in 1883 by J. E. Richardson, who is known as TK, or the “Elder Brother,” and is the representative in America of the “Great School of Natural Science” (Great White Lodge), whose centre, they say, is in India.

According to TK, it is said in their *Bulletin*, January 1926, that this Great School has a written history extending over a period of more than 200,000 years! Further, that it settled in India 23,000 years ago, at the time of the sinking of the Atlantean Continent! This is without doubt the “Great White Lodge” of all esoteric Masonry, such as Max Heindel’s “Rosicrucian Fellowship,” Mrs. Besant’s group, the Stella Matutina, etc. Who can say where the centre of this occult government really is? The whole organisation has been built up by systematic confusion between things said and things meant.

We have before us an extract from the *Sadol Magazine*, “The Great Work in America,” showing that they follow the Ancient and Accepted Scottish Rite, although in their text-books they speak only of the three degrees of the Blue Lodge. TK writes:

"It is already known by Scottish Rite Masons generally that General Albert Pike was the author of the ritualistic ceremonies for the entire 33 degrees of the Order. It is not generally known that he received the 'Legenda,' which constitute the philosophic background of each individual degree of the entire 33—directly and personally from the Arabian member of the Great School."

With reference to the "Arabian Member," it is interesting to note the Stella Matutina "Arab teacher."

The text-books of this Movement consist of the "Harmonic Series," in four volumes. A careful study of these clearly shows that the teaching is not constructive leading to Mastership, as they maintain, but destructive leading to Mediumship. Volume 4, *The Great Known*, might equally be the teaching of Conan Doyle or Vale Owen! They believe they have found the "Lost Word" of Freemasonry, which, according to TK, means direct communications from the masters. Thus the whole teaching would appear to be given for the purpose of inducing clairvoyance, etc., preparing mediums sensitised by means of secret formulas, and the use, in rotation, of the colours of the spectrum. They believe themselves free, absolutely *self-controlled*; but it is intellectual bondage induced on the part of their masters by ambitious and diabolical misapplication of occult knowledge and abuse of power gained thereby.

I have already explained the methods adopted in this group for contacting the Master or "wise and powerful Luminous Ones!" and how they correspond to those used in the Stella Matutina, and the Edinburgh Sun Order.

THE ORDER OF THE INITIATES OF TIBET

These notes are taken from an article in the *Washington Post*, October 31, 1909, entitled "Washington's Most Curious Cult—Under Leadership of a Woman."

Miss A. E. Marsland, President of the Order in America, is a daughter of George Marsland, founder of the American Bankers' Association. Washington is the

centre of this movement for America, which was founded there in 1904 by Miss Marsland and four or five enthusiasts. There are now (1909) 5,000 members, and the cult is slowly and quietly growing. Among her followers are found some of the most prominent members of the social and diplomatic set; they meet twice weekly at the home of the Oriental Esoteric Centre, 1443 Q Street, there to drink in the mysteriously transmitted wisdom. Miss Marsland does not know the exact place from which her instructions and lectures come, but she believes that the documents written in Sanskrit are sent out from the fastnesses of Tibet (not Lhasa) to Paris, where they are translated into French and then sent to Washington, Brazil, and Egypt. The occult masters are the fountain-head of knowledge, but each centre is independent as far as internal government is concerned.

According to the doctrine of the Initiates, the fifth Great World leader and teacher of mankind is to be born in America within the next twenty-five years. The four previous leaders were, they say, Rama, Krishna, Buddha, and Jesus. The mission of the centres established by the Initiates is to draw men from the study of material effects which has so far occupied the exclusive attention of scientists, and to direct them to the study of cause, force, vibration, and the unseen. This, they say, can only be done with safety by the man who is master of himself, and so the stupendous task of the pioneers of the New Era is to transmute the scientist into the Mage! According to Miss Marsland, the world entered upon the New Era in 1898, and will show a wonderful advancement in knowledge of the occult, leading, perhaps, within the next 2,000 years to contact with the inhabitants of the other planets, who are said to be spirits who have previously lived upon earth. But knowledge of this and many other mysteries of the cult are not revealed even to Miss Marsland!

Prof. F. Charles Bartlet is leader of the Order in France, and a recently discovered spring, which is curative, at Châtel Guyon, at the foot of the extinct volcano Puy de Dôme, is now the property of the Order. On

the summit of the mountain is a ruined Temple to Venus and the Sun, which appears appropriate to such a cult! One or two of their precepts are enlightening, as for instance: "The entire submission of the personality to the Higher Nature (Masters!); non-resistance or the law of love (pacifism!); the Universe is one, therefore all are united in Universal Brotherhood." Also, "*Noontide Meditations*," as "O disciple, it is indispensable to silence thy reason and give ear to thy mentality. Listen! but not with the outer ears (clairaudience). Behold! but not with the outer eyes (clairvoyance). There comes a voice, a presentiment, a thought, yet it is not a thought, a feeling, a vibration, yet it is none of these." No, it is the Master forming links, trying to control and suggest! They further profess to believe in a Supreme Deity, but he is no doubt the Lord of the Universe, I.A.O.

The key to this cult is given in one of its most interesting symbols—Adda-Nari. She is Nature—generation, creation, as is shown by the symbols of manifestation in her four hands, and the sign of the lingam, and the Triad of the Serpent Power on her forehead.

The purposes of this cult are: "To form a chair of universal brotherhood based on the purest altruism, without hatred of creed, sect, caste, or colour . . . to study occult sciences of the Orient, and seek by meditation and a special line of conduct to develop these powers which are in man and his environment." This is the usual yoga, awakening and raising the Kundalini!

They have a monthly magazine, *The Esoterist*, edited by Agnes E. Marsland; in the July issue 1924 there was an article called "Good Government"! Further, November 1927, a letter was sent to members, "Plea for investment in the Marsland Centre, and Conditions, 'Live in Community' Stock Farm." It appears to increase and prosper! Finally, a *Prophecy Bulletin*, with a tau cross at the head of it, issued last New Year, says: "This crisis is now imminent, and will decide once for all the future condition of the earth. The Great Master is with us directing the battle." Signed, AGNES E. MARSLAND, Lexington, N.C.

The movement is said not to be Jewish; but one of their publications bears on its front the symbol of Solomon's Seal!

Again, the above is a Pantheistic and apparently cabalistic cult.

THE BAHAI MOVEMENT

THIS movement was founded in 1844 by a Persian, Mirza Ali Muhammad, who took the title of "Bab" (the Gate); he revolted against the Hierarchy, who, fearing his growing influence, had him shot at Tabriz, 1850.

It claims to be the fulfilment "of that which was but partially revealed in previous dispensations," and they look upon Buddha, Zoroaster, Jesus, Mohammed, and Confucius as merely preparing the world for the advent of the "Most Great Peace" and the "Mighty World Educator," Baha'u'llah (Glory of God), 1863-92, and later Abdul-Baha, 1892-1921. It further claims to be the unity of all religions, also older and modern movements, such as Theosophy, Freemasonry, Spiritualism, Socialism, etc.; it aims at conferring *illumination* upon humanity, and like all illuminated groups, it works for universal peace, religion, education, language (Esperanto), and universal everything leading to unity of humanity; therefore all prejudices must be abandoned, traditional, racial, patriotic, religious and political; all religions must be in accordance with science and reason.

From *The Confusion of Tongues*, by Charles Ferguson, we find the following Bahai documented information: All these nineteenth-century movements "have been the instruments of God to make the world receptive to His Cause (Bahaism)"; and, "Apart from the Bahai cause, modern world movements and tendencies seem sinister anarchy; but from within the cause they assume perfect order and fullness of meaning!" Baha'u'llah's teachings include "science, philosophy, economic and governmental problems, as well as ethics and methods of spiritual purification and attainment (Yoga). "Fifty years ago he commanded the people to establish universal

peace, and summoned all the nations to the Divine Banquet of International Arbitration, so that questions of boundaries, of national honour and property, and of vital interests between nations might be decided by an arbitral court of justice"—all of which makes one think of Grand Orient Judæo-Masonry!

When the Bahai followers in Chicago heard of the Great Temple, a Mashriqu'l-Adhkar in 'Ishqábád, in which city of Turkmenio there are 4,000 Bahai families, they begged permission to build a similar temple in Chicago; it was to overlook Lake Michigan. From 1903 they have been working at its erection, and it is still far from completion; the towering light was to signalise unity of all faiths, and the temple was to symbolise and embody their revelation (like Steiner's Goetheanum!). Its services consist of reading or chanting the "Most Holy Word of Baha'u'llah." In form it is a perfect nonagon, and all its dimensions are based on the number *nine*—the cabalistic number of generation, which initiates and leads to unity with the universal astral light. Of this temple they say: "When the Temple of God shall be built in Chicago it will be to the spiritual body of the world what the inrush of the spirit is to the physical body of man, quickening it to the utmost parts and infusing New Light and Power"—universal and individual Illuminism!

Further, there is a Guardian of the Cause—Shoghi-Effendi—with nine co-workers, and in each town there is a Spiritual Assembly of nine members, who must be consulted, absolutely obeyed, and submitted to. There are also National Spiritual Assemblies in all countries to which the cause has spread, and, finally, they are making elaborate plans to form an International Spiritual Assembly to be elected by all believers—to enact ordinances and regulations not found in the explicit Holy Text.

Though full of platitudes, and apparent high ethics, the teaching is anti-Christian, and suggests that their "Mighty Educator's" source of inspiration was not God, but the age-old Mysterious Central Power, which is behind all illuminised movements, and which aims at unification for the purpose of World Dominion.

CHAPTER VIII

CONCLUSION

THE *Morning Post*, September 22, 1928, published a very useful article, by Edgar Wallace, the well-known writer and expert on all sorts of weird criminology, entitled, "A New Crime—Hypnotism as a Weapon."

It shows that he realises, as we have time and again stated, that one of the deadliest powers of occult centres lies in their knowledge and practice of hypnotic control.

Quoting a letter he had received, he says:

"... There is the criminal about which you have not written: he or she who exults in the undoing of his fellow. . . . A friend of mine, a woman with some property, fell under the influence of a certain occult group. She became fascinated, and eventually a devotee, and submitted to a form of hypnotism. . . . It is sufficient to say that the woman who did the hypnotism began to exercise an extraordinary influence, telepathically—that is to say, when they were not together . . . and (the friend) was only stopped by timely interference from conveying all her property by deed of gift . . . the mischief was wrought by a superior mental power upon a weaker."

Edgar Wallace continues:

"Now here is the fact which has interested me. . . . During the past two years I must have received more than a dozen letters, written by people who are obviously sane, if handwriting goes for anything, telling me exactly the same story without any florid etceteras. . . . In every case (so far as I remember) . . . there was a history of occultism at the beginning, and in every case it was a practiser of this 'magic' who gained dominion over the mind of the novice. There is support for the theory, that such a form of criminality is on the increase, by reported cases. . . . The domination of a strong mind over a weaker is no unusual phenomenon, but there is more than a suspicion that this mental tyranny is becoming systematised, and that it may easily represent a real danger, especially to women of the moneyed class. . . . It is, at any rate, a matter which is well worth investigation, for the practisers of this new 'art' are among the most

dangerous members of the underworld. They are more dangerous because, in the strictest sense of the word, they are not members of the criminal classes. We are probably on the verge of making very important discoveries in the psychic field, and when the new truths (whatever they are) are established, when realities of, let us say, telepathy are revealed, quite a new department may come into existence at Scotland Yard."

Similar cases have come to our knowledge, and all due to the powerful influences of advanced occultists, one at least most unscrupulous. In the *Morning Post*, October 4, 1928, there was an interesting letter on the above article sent by Mordaunt Shairp, in which he writes: "... I can quite understand the hesitation he felt before writing it. In spite of all that is known of the possibilities of waves of light and sound, we are still reluctant to believe in these thought waves, which are the basis of that powerful and dangerous telepathic influence he so convincingly describes." Speaking of his own play, "The Bend in the Road," produced by the Play Actors at the Apollo Theatre, January 1927, which was well noticed by the *Morning Post*, Mr. Shairp says: "It showed a man in whom this thought-power had been remarkably developed, using it out of motives of revenge to undermine the health and happiness of his rival to the verge of suicide. . . . As Mr. Wallace points out, it is a fact, and we shall hear more of it in the future."

Here we have the use and abuse of the psychic fluid which "slays and makes alive"—this Serpent Power—set in motion by powerful will and thought, the worker of all magic and miracles, as used in esoteric masonry and all Rosicrucian and occult groups. In the R.R. et A.C. there is a formula used for influencing people from a distance for good or ill. In this is used the power of the Pentagram and of the Interlaced Triangles (the Hebrew Talisman!). This fluid is attracted and then projected with strong and concentrated intention in the required direction, as if along a path or ray of light, and interesting and weird results have been obtained. It not only acts upon the person physically and mentally, but apparently through the intermediary adept,

who uses this formula, it links him with the hidden centre who controls the Order.

In that curious pamphlet, *The Hebrew Talisman* already quoted, the following extract is interesting in connection with the above. Speaking of Abraham Goldsmid, who is said to have received the Magic Box from Dr. Falk, a cabalistic Jew who arrived in London in 1742 (see Mrs. Nesta Webster in *Secret Societies and Subversive Movements*), the Wandering Jew says:

"Aye, let the Nazarene dogs lift their hands and eyes in ignorant wonder; the great Goldsmid was my very and mere instrument: I raised him because I deemed him worthy; I found him incompetent to the vast and sacred duty I designed him for, and I dashed him down even as we cast aside the gourd when we no longer require a drinking-cup. Who among the elder frequenters of the great Temple of Mammon, which is called the Exchange, does not remember the golden box with which the hand of Goldsmid was perpetually occupied in his busiest and most important moments! It was his *talisman*. The words of power had been pronounced above it: with it he could encounter a world and be triumphant. . . . I had warned him again and again; I had menaced, I had entreated, but in vain; I found him incorrigible in his neglect of the cause of our people and our God; and even while he was wassailing at his luxurious villa in the neighbourhood of Morden, the words of power went forth from my lips, and his talisman had departed from him for ever. . . . He appeared upon the Exchange without his palladium; bargained, lost, and saw absolute ruin looking at him with steadfast and un pitying eyes. *Two days he bore this, and then he blew his brains out!* None can be false to our cause and prosper."

And if an adept destined by these evil masters for some "mighty work," dares to betray their trust, misfortune, discredit, and even death may follow, but that great occultist Paracelsus writes:

"The spirits (forces) of a man may act upon another without the other man's consent or intention. . . . If man's will is in unity with his thought and desire, a spirit (force) will be produced which can be employed for good or evil. If two such spiritual forces battle with each other, the weaker one, which does not defend itself sufficiently, will be overcome, and bodily disease may be the result. An evil-disposed person may throw the force of his will upon another person and injure him, even if the latter is stronger than the former, because the latter does

not expect and is not prepared for the attack; but if the other is stronger and resists successfully, then a force will be kindled in him which will overcome his enemy and which may destroy him."

Might not England and her Empire take a lesson from the above teaching of Paracelsus? She is stronger than the enemy within and without her gates, but she has been more or less taken unaware. Let her shake off this insidious apathy and pacificism, which are merely the poisonous vapours of her enemy; let her resist! and then and only then will she rise strong and ready to recapture her old and honoured place in God's Sun not the Devil's!

And who is this enemy? It is the power behind these deadly secret Orders, which is slowly but surely sapping her power of resistance, it is the "serpent," which fascinates, but fascinates unto death.

Cheiro, in his *Predictions*, tells us of the coming World Domination by the Jews, the setting up of their kingdom in Egypt and Palestine which is to eventuate in 1980, according to his reckoning, a reckoning which we can falsify if we recognise the possible danger.

This book of Cheiro's appears as if it might be a subtle piece of propaganda, seeking through astrology, cabalistic teaching, so-called seership, and much playing about with scriptural quotations, to prove the inevitableness of the Jewish World Domination. Astrology is an ancient science we know, but Cheiro himself says: "As I see it," and "in the light of occultism," man is not infallible, and occultism, as taught in these devilish secret societies, was ever a deceiver! On the cover of the book is an allegorical design by Countess Hamon of a lightning-stricken world—Illuminism! A few extracts will show his ideas and conclusions:

"That the Israelites were for some unaccountable reason a race set apart for the manifestation of the God Power in connection with the destiny of mankind, is, I think, evident from the prophecies concerning them. That they were also intended to be an example of the mysterious influence of the planets on human life appears to be equally evident. . . . All through the

story of the Israelites . . . the power of the Seven Creative planets is not only distinctly emphasised, but in all cases represents the mysterious 'God-Force' in nature . . . the mysterious Law of Vibration or 'God-Force,' symbolised by the number seven."

Here we have the electro-magnetic forces of the ether, the "finer force of nature," the seven aspects of the solar force, the spectrum, the Serpent Power.

He appears to throw cold water upon the beliefs of the "British Israel Movement," which he says represents—

"England as the children of Ephraim and the U.S.A. as Manasseh. My own opinion is that such a proposition appears to limit the purpose of the Creator and brings too much into the controversy the personal element of the English and American people. . . . The present so-called 'Great Powers,' in the intoxication of their youth, forget they are but children in comparison with races which have passed away. . . . With the innocence of children they prattle of their greatness. . . ."

He claims—

"that the real meaning of the Great Pyramid is an astrological one, setting forth the religion of life . . . that this plan or design is linked up with the Children of Israel, and contains in its records exact periods of years corresponding to the great events in their history . . . (p. 136). It is in fact the Solar-Lunar Clock of the Universe . . . (p. 143). From 1980 . . . will, in my opinion, see the restoration of the Twelve Tribes of Israel as the dominant power in the World. The Great Pyramid will then become the controlling centre in the world's civilisation . . . (p. 144). Beneath the thirteen-acre base of the Pyramid a treasure temple will be discovered . . . revealing scientific secrets by which the Pyramid was built, which will upset all previously known laws relating to astronomy, gravitation, electricity, the harnessing of the powers of light, etheric rays, and the hidden forces of the atom. With such knowledge at their disposal the Israelites and all the descendants of 'the lost tribes' will become the possessors of the earth in every sense, as has been predicted so many times in the Bible . . . (p. 145). Another Law-giver, like Moses, will arise . . . and so in the end through this 'despised race' universal peace will become established. . . ."

Are the above secret laws not the same forces used to-day by these hidden Illuminati, these "grand-masters, all Jews"?

Further, as in all illuminised orders, he too says that there is to be a new age of (p. 35)—

"the negation of Self—arrived at through suffering . . .—(p. 175). It may be that the revolutions and upheavals we see around us on all sides may for the time being bring about the fall of empires, the destruction of thrones, the death of the 'old' and the birth of the 'new.' He believes in a "War of Wars" (p. 181): "The aftermath of the Great Armageddon will completely revolutionise our present ideas of nations, kingdoms, and republics; a wonderfully organised Central Government in Palestine will radiate laws of life and humanity to the entire world . . . (p. 144). That 'the stranger' will be a co-worker (subordinate dupe) with the returned Israelites in making Palestine and its surrounding countries the centre of a new and coming civilisation . . . (p. 182), such perfection cannot be attained until all religions have become merged in one . . . (p. 183), the language of stars, planets and suns, will translate the 'Book' into words 'understandable by the people' (Jewish Cabala!) . . . (p. 151). The predicted period 'the Times of the Gentiles' is rapidly coming to a close. . . ."

Compare this with the *Protocols* as already quoted in connection with the T.S. symbol:

"To-day I can assure you that we are only within a few strides of our goal. There remains only a short distance, and the cycle of the Symbolic Serpent—that badge of our people—will be complete, etc."

Finally, in all this domination by the power behind these secret and illuminised societies there is a deadly danger to civilisation.

With reference to an article in the *Patriot*, March 14, 1929, on "Growing Moral Degradation," does not Disraeli, in his novel *Lothair*, 1870, speaking of the aims of the Illuminati and Freemasons, make the Cardinal say:

"The foundation of the Christian family is the sacrament of matrimony, the spring of all domestic and public morals. The anti-Christian societies are opposed to the principle of home. When they have destroyed the hearth the morality of society will perish." (*Patriot*, May 10, 1928.)

Prof. Charles Grangent, of Harvard University, says in his book *Prunes and Prisms*:

"If the colour of sex has come to pervade all our thinking, even as the smell of gasoline forms the major constituent of our atmosphere, we owe that ether-like omnipresence, in great

measure, to a Viennese nerve doctor, called by some of his American disciples 'Froude'" (*Patriot*, February 21, 1929).

In her *Secret Societies and Subversive Movements*, Mrs. Webster thus quotes an eminent neuro-psychiatrist of New York:

"The Freud Theory is anti-Christian and subversive of organised society. . . . Freudism makes of the individual a machine, absolutely controlled by subconscious reflexes. . . . Whether conscious or unconscious, it makes for destructive effect. . . . Not only the Freud theory of psycho-analysis, but a considerable quantity of pseudo-scientific propaganda of that type has for years been emanating from a group of German Jews who live and have their headquarters in Vienna."

The Freudian theory reduces everything, good or bad, to a crude sex-basis.

Do we not find the same "ether-like omnipresence" in all these illuminised and esoteric secret societies, where the power of illuminism lies in the awakened and perverted sex-forces united to the universal agent or ether? To bring about the unity of humanity, bound by the magnetic chain into the "Universal Republic" of the Grand Orient Judæo-Masonry, perverted sex-consciousness by every means possible is necessary, such as illuminism, eurhythmy, nudity cults and dances, etc., and perhaps in some groups psycho-analysis—even when practised "in the light of spiritual science" according to Steiner.

Further, Mrs. Webster quotes a critic who wrote of a well-known Jewish artist:

"He brings to the world of art a new gospel, a black gospel, a gospel in which everything is to be inverted and distorted. Whatsoever things are hideous, whatsoever things are of evil report, whatsoever things are sordid; if there be any unhealthiness or any degradation; think on these things."

Is this not the curse of certain other present-day expressions of life and art—books, plays, music, etc.?

Mr. H. A. Jung, of Chicago, writes of the Hon. Bertrand Russell:

"His teaching on the sex question can be bluntly summed up as follows: complete sexual promiscuity under sanitary conditions; that man's desires should be the guiding factor in life, and that

outside of human desires there is no moral standing; that right or wrong can only be determined by consequences. . . . He says in his book, *Why I am not a Christian*: 'I say quite deliberately that the Christian religion as organised in the churches has been, and still is, the principal enemy of moral progress in the world.' Mrs. Russell writes in her book *The Right to be Happy*: 'Animals we are, and animals we remain, and the path of our regeneration and happiness, if there be such a path, lies through our animal nature' " (*Patriot*, February 23, 1928).

Rasputin, that licentious evil genius of Russia, had a similar creed—"Redemption through sin." Likewise that pernicious Aleister Crowley, of the O.T.O., looks upon sex as the redeemer of man! Krishnamurti, the Leadbeater-Besant fallen "Star in the East which was to proclaim the dawn of earth's new and greater day," advocated in his book, *Life in Freedom*, revolt from all restraints, and said that each one must be his or her own law-giver—intuition! He writes: "When you bind life to beliefs and traditions, to codes of morality, you kill life."

And to all this is linked birth-control and "Companionate Marriages"!

William Farren, who has belonged to the stage for over fifty years, writes in a letter to the *Patriot*, April 19, 1928: "There are very few theatres, music halls, and places of entertainment which are not under Jewish management (the same is said of Paris and New York in the *Victories of Israel*) . . . the theatre has become a mere workshop to turn out what is ugly, vulgar, and debasing." Why? Because of the modern "commercial manager"!

"The Protocols of the Learned Elders of Zion," whatever their origin, foreshadow all this in a remarkable way when they say:

"The educated classes of the Gentiles will pride themselves in their learning, and without verifying it, they will put into practice the knowledge obtained from science (even 'Spiritual Science!'), which was dished up to them by our agents *with the object of educating their minds in the direction which we require.*"

I have now laid before you some of the results of

years of difficult experience and research into the hidden workings of this Great Conspiracy, hatched in the secret and subterranean places of the world by some crafty Overshadowing Power, who would rule the world by gaining control over the minds and actions of men and women, using them as credulous idealists and dupes, dreaming of a "universal evolution of humanity," caught and held in the snare of these secret societies; or again as more or less honest sceptics, who are employed to cover up the tracks of this secret Overshadowing Power, in case, by some unlooked-for miscarriage of their devilish plans, the truth might leak out—for they are but flesh and blood men and, as such, are in no way infallible—mistakes are made which can only be rectified, if rectified they can be, by bluff, and for this purpose honest sceptics are more than useful—they are absolutely necessary.

As has been said of the Emerald Tablet of Hermes:

"To those who read with their bodily eyes the precepts will suggest nothing new or extraordinary, for it merely begins by saying that it speaks not fictitious things, but that which is true and most certain. 'What is below is like that which is above, and what is above is similar to that which is below to accomplish the wonders of one thing'—manifestation of their ambitious and diabolical World Dominion by this mysterious 'Overshadowing Power.'

INDEX

- Amphill, Lord, 99
 Anthroposophy, 59
 Aqua Toffana, 4, 8
 Asiatic Brethren, 3, 120
 Assassins, 3, 5
 Atlantean Adepts, 162

 Bahai Movement, 193
 Benamozegh, Rabbi, 11
 Bernier, Flavien, 11
 Besant, Annie, 27; political aims, 55-8
 Blavatsky, Mme., 25-7
 Brunswick, Duke of, Manifesto, 9

 Cheiro's Predictions, 198
 Christian Illuminism, Steiner, 63
 Christian Rosenkreutz, 91, 93, 122
 Christian Symbolism, R.R. et A.C., 142, 150 *et seq.*
 Co-Masonry, 27, 35, 121
 Constitution, New, Stella Matutina, 100
 Contacting the Masters, 116
 Convolved Revolution of the Forces, R.R. et A.C., 123-6, 134
 Crowley, Aleister, 87, 159, 162, 168, 169

 Dangerous Secret Societies, 159
 Dangers to civilisation, 200
 Dasté Louis, 13
 Daughter Temples, Stella Matutina, 100
 Deified Man, 11
 Delfic Oracle, S.M., 133
Dictature de la Franc-Maçonnerie sur la France, 15
 Dijon, Bishop of, Grand Orient and Jews, 18
 Dillon, Mgr., 10
 Dozy, Ismailis, 4
 Dragon with the Seven Heads, 105, 158
 — and the Woman, 105

 Equinox, Crowley, 159, 162
 Etheric Link, 130, 135, 139
 Eurhythm, Steiner, 72 77
 Evocation of Adonai Ha Aretz, 150
 — of Spirits, 148-9

 Falk, Dr., 86, 197
 Falling Star—Krishnamurti, 48-50
 Felkin, Dr., Round Table, 34, 82 *et seq.*; pledge to III Order, 89; German connection, 91-5; Arab teacher, 102, 118, 122, 130, 132
 Fox, Rachel, 176, 178, 179

 Gnostics, 77, 120, 141, 147; Creed and Trinity, 168
 Golden Chain, Order of, 33
 Golden Dawn, Order of, 82
 Grand Orient Freemasonry, aims and penetration, 15-17
 Graves, Philip, Protocols, 19, 52
 Great White Brotherhood, 39, 162
 Great White Lodge, 23, 46, 117, 189
 Guénon René, 28, 30, 32, 53, 85
 Guillebert, Henri de, 20, 107, 145

 Hasan Saba, Assassins, 5
 Healers and Therapists, Stella Matutina, 102
 Hebrew Talisman, 144, 197
Herald of the Star, 34, 41, 42, 43, 45, 48
 Hidden Chiefs, S.M., 84
 Hypnotism as a weapon, 195

 Illuminati, Bavarian, 5
India Bond or Free, Besant, 28
 Initiation: Krishnamurti, 48
 — Revolutionary, 106
 — Rosicrucian, Steiner, 69
 — Way of, Steiner, 64
 I.N.R.I. and I.A.O., analysis, 156
 International Bund, 96

- Joanna Southcott's box, 182; conditions of opening, 180
 Johannites, 120, 167
Juifs et le Talmud, Les, 11
 Julian the Apostate, 169
- Khlysty, 75, 130
 Kingdom of Lucifer, 169
 Knight Kadosch, 137, 140
 Krishnamurti, 27, 29, 41, 49, 59
 Kuentz, Robert: Steiner's Exercises, 66, 69
 Kundalini, 39, 51, 65, 66, 74, 75, 77, 106, 127, 141, 144, 146, 156, 159, 163, 176, 192
- Lambelin, Roger, 10
 Lansbury, 48, 56
 Lazare, Bernard, 10
 Lead, Jane, Prophecies, 120, 121, 176
 Levi, Eliphas, 73, 108, 116, 121, 144, 146, 167
 Liberal Catholic Church, 38
 Lodge, Sir Oliver, 111
 Luchet, de, 121
 Lutyens, Lady Emily, 41
- Magic chain, 108
 Magnetic healing, 107
 Maistre, Joseph de, 10
 Maitreya, 28, 31, 39, 45, 48, 114
Marie-Antoinette et le Complot Maçonnique, 13
 Masonic Congress, Geneva, 99
 Mass, Liberal Catholic, 39
 Max Heindel, 109, 118
 Melchisedeck Lodges, 3, 120, 177
 Merejkovsky, Dmitri: Khlysty, 77, 169; secret societies, 172
 Mysticism and Magic, 1, 104, 132
Mysticism in the Court of Russia, 172
 Mystic repast, 70, 153
- Nasseni, 141
Nature's Finer Forces, 128
 News Sheet, Steiner, 71
 New Therapy, Steiner, 80
 New Zealand R.R. et A.C., 102
- Oath, Illuminati, 3
 —, Inner, R.R. et A.C., 154
- Oath, Mrs. Besant, 55
 — of secrecy, S.M., 151
 —, Panacea Triangle, 180
 —, Theosophical, 53
 —, Weishaupt's Illuminati, 8
 Old Catholic Church, 36
 Ordo Templi Orientis, 164
 Overshadowing of Krishnamurti, 42-5
- Panacea Society, 120, 122, 176
 Papus, Dr. Gerard Encausse, 1, 23, 27, 103
 Paracelsus, 197
 Paschalis Martinez, 6, 11
 Patriot, 13, 14, 15, 49, 56, 144, 149, 200, 201, 202
 Pestel, Paul, 172
 Philadelphian Society, 176
Physics and Psychics, 111
 Pike, General Albert, 26, 166, 190
 Protocols, 19, 22, 51-2, 144, 188, 200, 202
- Ranking, Dr., 120, 167
 Raphael, St., Guild of Healing, 102, 108
 Reading Societies, 1789, 14
 Reincarnation, T.S., 45
Revolution, Terror and Freemasonry, 14
Revue Internationale des Sociétés Secrètes, 5, 14, 20, 105, 145, 147, 167
 Rhythmic cults, 75
 Rising Sun, Order of, 30
 Rosy Cross, Order of, 86
 R.R. et A.C., Order of, 82
 Round Table, Order of, 33-5
- Sadol Movement, 24-5, 116, 189
 Secret Societies, English Law against, 10
 — — in Russia, 172
 Smaragdine Tablet, 143
 — Thalasses, Order of, 102
 Solomon's seal, 145
 Star in the East, Order of, 30, 43
 Star, Order of, 46; dissolution, 48
 Steiner Rudolf, 59
 Stella Matutina, Order of, 82, 86
 Stolz, Alban, 149, 150
Studies in Occultism, 20

Stuttgart Lectures, Steiner, 78
 Sun Order, 87
 Symbol, Theosophical, 50

Tatwic Vision, 127
 Templars, 3, 5, 120, 167
 Temple of Isis, 85
 — of Living Stones, 110
 Theosophical Society, 25-58
 Thirteen, The Hidden, 118
 Threefold State, Steiner, 80
 Tibet, Order of the Initiates of,
 190
 Travelling clairvoyance, 112
 Triangle of Power, Jane Lead,
 177
 — of Workers, Panacea Society,
 178
 —, R.R. et A.C., 134

Universal Gnostic Church, 166
 —Order, 185

Vibrations, sound and colour, 109
Victories of Israel, 10

Waite, A. E., 84, 86
 Wallace, Edgar, 195
 Webster, Mrs. Nesta, 4, 5, 10, 36,
 74, 99, 120, 121, 201
 Weishaupt, 3, 5, 9, 11, 18, 104
 Weleda Co., Ltd., Steiner, 80
 Wronski, Hoëné, 1, 104, 132
 Wynn Westcott, Dr., 82-5

Young, Arthur, *Travels in France
 and Italy*, 15
 Youth Movement, 74



Trail of the Serpent

by Inquire Within

The Trail of the Serpent

The Trail of the Serpent

By Inquire Within

For some years a Ruling Chief of the Mother Temple
of the Stella Matutina and R.R.et A.C.

Author of "Light Bearers of Darkness"

"That which is above is like that which is below,
and that which is below is like that which is
above for the accomplishment of the wonders of
one thing.

"Its father is the Sun; its mother is the Moon;
The wind beareth it in the belly thereof; the earth
is its nurse;

It is the Universal Principle, the Telesma of the
World."

The Emerald Tablet of Hermes.

"The Serpent, inspirer of disobedience, of insubordination, and of revolt, was cursed by ancient Theocrats, although it was honoured among initiates . . .

To become like unto Divinity, such was the goal of the Ancient Mysteries. . . . To-day the programme of initiation has not changed."

OSWALD WIRTH—*Le Livre du compagnon.*

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FOREWORD

FIVE years ago we published *Light Bearers of Darkness*, largely based on articles appearing in the *Patriot* from 1925 to 1930, being the result of our own experiences and investigations into various individual secret societies, their affiliations, their occult practices, their pseudo-religious and political activities.

To-day, in *The Trail of the Serpent*, we issue a further instalment of these researches, built up almost wholly from contributions to the *Patriot* from 1930 to 1935. Going back to Patriarchal times, we attempt to trace, step by step, the worship of the ancient Serpent, the Creative Principle, the God of all initiates, from the early Cabiri, through Paganism to the pseudo-Christianity of the Gnostics and Cabalists, these latter largely emanating under the influence of the Hellenised Jews of Alexandria.

We have endeavoured to prove that the aim, in the higher grades of these varied mysteries and cults, is to awaken this serpent, the sex-force or "God within" man, raising it by processes and yogic methods, uniting it with the Universal Creative Principle without developing the latent senses or, so to say, deifying the adept, but only that he may be enslaved by some astute, outside, and stronger mind or group of minds, who, it would seem, seek to rule the nations through hypnotically controlled adepts. For one and all of these modern mysteries are dominated and ruled by some unknown hierarchy, just as in the Ancient Mysteries the Egyptian high-priests were the masters of the old world through their knowledge and power to manipulate these invisible serpent forces, the magnetic forces of all nature, by means of which they bound and dominated the mystes and even the epoptes and through them the masses.

These revolutionary mysteries first appear as pseudo-

religions, until by means of some kind of seemingly religious uplift the necessary link with the master-mind is formed. Then it becomes openly political and revolutionary, subverting all aspects of the nation's life, seeking by internationalism and universalism to unify all peoples, socially, economically, politically, in arts and religion, preparing for some New Era, some New Heaven and New Earth.

We have finally sought to materialise these invisible masters and, allowing the Cabalists to speak for themselves, we arrive at the revolutionary and cabalistic Jew, the most cosmopolitan of peoples, who look for the Coming of their Messianic Era. To some of these the Messiah is their race and their race is their God, the Tetragrammaton, the Creative Principle, this Serpent Power, binding and unifying, leading to the hope of merging all races, all faiths under the Law of this their Unity of Race, thus creating the "Greater Judaism" spoken of by the *Jewish World*, 9 and 16 February, 1883.

CONTENTS

	PAGE
Foreword	V
CHAPTER I	
Sabeism. Eleusis and Mithras	I
CHAPTER II	
Cabalists, Gnostics, and Secret Syrian Sects	20
CHAPTER III	
Rosicrucians and Illuminés	50
CHAPTER IV	
Weishaupt's Illuminati and the French Revolution	67
CHAPTER V	
Carbonari, Mazzini, l'Alliance-israélite-universelle and Karl Marx	91
CHAPTER VI	
The Jewish Question	114
CHAPTER VII	
Continental Freemasonry	137
CHAPTER VIII	
Theosophy and India. Co-masonry	170

CHAPTER IX

Rudolf Steiner and Anthroposophy . . .	203
--	-----

CHAPTER X

Fraternity of Inner Light and Yoga . . .	230
--	-----

CHAPTER XI

Aleister Crowley and the Golden Dawn . . .	256
--	-----

CHAPTER XII

American Groups	270
---------------------------	-----

CHAPTER XIII

Secret Societies in America, Tibet, and China .	294
---	-----

CHAPTER XIV

The Synarchy of Agarttha	310
------------------------------------	-----

Index	319
-----------------	-----

CHAPTER I

SABEISM. ELEUSIS AND MITHRAS

IN 1871 General Albert Pike, Grand Master of the Scottish Rite, Southern Jurisdiction, U.S.A., wrote in *Morals and Dogmas*:

"Among the early nations a wild enthusiasm and a sensual idolatry of nature soon superseded the simple worship of the Almighty God. . . . The great powers and elements of nature and the vital principle of production and procreation through all generations; then the celestial spirits or heavenly host, the luminous armies of the stars, and the great Sun and mysterious, ever-changing Moon (all of which the whole ancient world regarded, not as mere globes of light or bodies of fire, but as animated living substances, potent over man's fate and destinies); next the genii and tutelar spirits, and even the souls of the dead, received divine worship . . . the heavens, earth, and the operations of nature were personified; the good and bad principles personified became also objects of worship."

Further, in New York, 15 August, 1876, at the Supreme Council of the 33rd degree, he declared:

"Our adversaries, numerous and formidable, will say, and will have the right to say, that our *Principe Créateur* is identical with the *Principe Générateur* of the Indians and Egyptians, and may fitly be symbolised as it was symbolised anciently, by the lingæ. . . . To accept this in lieu of a personal God is to abandon Christianity and the worship of Jehovah and return to wallow in the styes of Paganism."

In his book, *Dieu et les Dieux*, 1854, Le Chevalier Gougenot des Mousseaux gives an exhaustive account of these many pantheistic, pagan, and phallic forms of ancient worship. He tells us that Sabeism thrust its roots deep into the heart of Patriarchal traditions, perverting the early revelations. This Sabeism, which took

its name, not from the country of Saba, but from *Tzaba*, an armed troop, made men bow the knee to the starry army of the firmament; it was Stellar before it became Solar and worshipped the Pole Star, known in Chaldea as I.A.O., the creative principle. Somewhat later it mingled with the more corrupt cult of Nature-Sabeism, or the cult of the Stars and Naturalism. To follow the gradual corruption of the early Patriarchal traditions, the Stone is one of the surest guides, for at the time of its splendour it was worshipped from the Empire of China to the extreme confines of the West. It began by being the rude block detached from the rock; it became the column, the flange, the pedestal surmounted by first one and later two human heads (hermaphrodite god), and was finally shaped in the magic lines of Apollo and Venus.

The religion of the Jews is based on revelation: their writings and traditions say that God appeared in diverse places to the Patriarchs and spoke to them; there the Jews raised altars, taking the form of rude stones, generally called Beth-el—the House of God. But soon it was imagined that God resided in these Stones; thus it became the Beth-aven—the House of Falsehood—entirely material. The Beth-el abounded in Chaldea, Asia, Egypt, Africa, Greece, even in the remotest parts of Europe, among Druids, Gauls, and Celto-Scythians, and in the New World, North and South. Man's sensual imagination soon allowed him "to collect his gods in the dust and fashion them as he pleased." The Pagans imitated the Beth-el of Jacob and consecrated them with oil and blood, making them gods, calling them Betyles or Both-al—Jupiter, Cybele, Venus, Mithras. The greater part of the natural Betyles were the black meteorites or fire-balls fallen from the heavens and regarded by the Sabeists as heavenly divinities. These meteorites were the Cabiri, and the Pelasgi—wandering or dispersed men—were their most noted worshippers.

Further, in these Cabiri, even as in Sabeism, we recognise the cult of the stars. Sabeism came from the Principle of Unity transferred from the Invisible God to

the God of Nature, the Sun-God; then followed duality, male-female, Sun-Moon, God-Goddess of Nature. This passed on to multiplying the gods by the number of the stars, and led back to unity. For, "soon all the stars together were merely the God of Light, the God of Nature, the God of Phenomena . . . everything was emanation, each thing was *God-part-of-God*—Pantheism was created!" M. Creuzer held the idea that the Cabiri of Egypt and Phœnicia, as well as the Pelasgic Greek Cabiri (Japhetic), are the great Planetary Divinities: that is, the Gods of Heaven, universal gods, the many gods in One which dominate air, earth, and the waves, and they mingled with those of the Betyles. They were always the seven Planets—Saturn, Jupiter, Mars, Sun, Venus, Mercury, and the Moon—which together with the Earth formed the eight Cabiric Gods.

Having made the Creator the God of Matter the God of Nature, his principal function was to produce; therefore, the organs of generation became the symbol of divinity. The Stone took the form of the Phallus and the Cteis, the Lingam-Yoni of India. Thus Naturalism uniting with the Stone of the Patriarchs became for the learned men of idolatry the *Principe Générateur* of all things. As the learned converted Rabbi Drach wrote:

"Our fathers, sons of *Sem*, preserved in the sanctuary of the Temple of Jerusalem the Beth-el Stone of Jacob, and in this Stone they worshipped the Messiah. This cult was imitated by our neighbours of Phœnicia, sons of *Cham*, who had a common language with us. From thence spread the cult of the Stones called Betyles or Beth-el, which the race of *Japhet* called also *lapides Divi*, divine or living stones, and these Betyles were similar to the animated stones of the Temple of Diana in Laodicea, mentioned by Lampridius."

Between the stone, tree, spring, or well a singular and close alliance never ceased to exist; therefore, having enclosed their gods in Stone-Betyles, they then enclosed them in Tree-Betyles, such as the ancient Oak, with its spring, worshipped at the Temple of Dodona,

representing I.A.O.—the creative principle—and which had its oracles and blood sacrifices. Again we find the Betye under the oldest form, that of the Egg, the universal germ of all things, and often along with it the Serpent of the dual forces of life. The combined result of all these forms was Pantheism. Man then sought to manipulate this divinity, these dual forces, and by magic, incantations, and evocations the people were seduced and led astray. Further, the Cabiri, Cybele and Atys, Venus and Adonis, Isis and Osiris, Ceres and Iacchus, were represented in all places by the Phallus Betye, and as the bases of all their myths are so strikingly connected, one cannot fail to see under the diversity of names the same personification of Nature, celestial and terrestrial—the Universe—therefore material god.

The most ancient of these God-Titans or Cabiri was *Axieros*—Unity, the Demiurge, the Creative Principle; from him proceeded *Axiokersos-Axiokersa*—duality of the generative principles, Heaven and Earth: from this duality came forth *Cadmillus*, Eros or Hermes, thus completing the Cabiric Trinity in Unity. In the more debased forms it was the cult of the lingæ and the deification of sensual and erotic desires. Moreover, in their feasts the passions of the people were often set on fire only to be extinguished in orgies and bacchanalias impossible to describe.

In the ceremonies, des Mousseaux says, the Cabiric priests united themselves so closely with their gods that they took their names, numbers, and attributions, and on solemn occasions even gave up their own personality; also if the cult demanded it, they imitated them in exact mystic mummery. Further, General Albert Pike writes of these Cabiri:

“The little island of Samothrace was long the depository of certain august Mysteries. . . . It is said to have been settled by the ancient Pelasgi, early Asiatic colonists in Greece, the Gods adored in the Mysteries of this island were termed Cabiri, called by Varro, ‘potent gods—Heaven and Earth,’ symbols of the Active and Passive Principles of universal generation. . . . In the ceremonies was represented the death of the young of the

Cabiri, slain by his brothers, who fled into Etruria, carrying with them the ark that contained his genitals; and there the Phallus and the sacred ark were adored."

All these Mysteries, writes Clemens of Alexandria, displaying murders and tombs, had for basis the fictitious death and resurrection of the Sun, the life-principle.

To-day this Sabeism can be traced in all modern Mysteries—occult and illuminé. Take, for example, the Stella Matutina, a Rosicrucian and Martinist Order, and its 3 = 8 grade, attributed to water and in which *Elohim Tzabaoth* is invoked and adored. The three chief officers and the candidate together represent the Samothracian Cabiric Trinity in Unity; in the ritual we read: *Hierophant*—Thus spake Axieros, the first Cabir: "I am the apex of the Triangle of Flame; I am the Solar Fire pouring forth its beams upon the lower world. Life giving, light producing" (Zeus and Osiris). *Hiereus*—Axiokersos, the second Cabir: "I am the left basal angle of the Triangle of Flame; I am Fire, volcanic and terrestrial, flashing, flaming through the abysses of earth; fire-rending, fire-penetrating, tearing asunder the curtains of matter; fire-constrained, fire-tormenting, raging, and whirling in lurid storm" (Pluto and Typhon). *Hegemon*—Axiokersa, the third Cabir: "I am the right basal angle of the Triangle of Flame; I am Fire, astral and fluid, winding and coruscating through the firmament. I am the life of beings, the vital heat of existence" (Proserpine and Isis). They represent Fire or the generating principle, acting in earth, water, and air. The candidate is Casmillos or Cadmillus (Horus), and receives the mystic name of "Monokeros de Astris"—the "Unicorn from the stars." Moreover, Cabiric god-forms, built up according to the instructions of their mysterious Master in Mesopotamia, were astrally assumed by these chief officers in the ceremony, and for the time being they, in thought, became these gods or nature's forces, and like these Cabiric priests they practised theurgy and magnetic healing.

It is, therefore, interesting to find Dollinger, in

Paganism and Judaism, writing of the Chaldean-Sabeist astrologers: that these men found a support in the Stoic philosophy which, identifying God with Nature, had come to regard the stars as eminently divine and placed the government of the world in the immutable course of the heavenly bodies. These men taught that a secret force descended uninterruptedly upon the earth; that a close sympathy existed between the planets, the heavenly bodies, and the earth, and with the beings who lived there. Further, they believed man had the power to augment the good influence or avert the evil by means of invocations and magical ceremonies. In their magical ceremonies and conjurations, all modern secret occult orders are said to awaken and reawaken powers by means of invoking planetary, Zodiacal, and elemental spirits and influences, always using the required so-called potent, divine, or "barbarous" names.

DACTYLES, CORYBANTES, AND TELCHINES

In *Psychologie des sentiments*, M. Ribot writes of these more or less primitive sects:

"History at all times abounds in physiological processes, employed to produce artificial ecstasy . . . so to say, having divinity within oneself. There are inferior forms, mechanical intoxication produced by the dance, rhythmic music of primitives, which excites them and puts them into a condition ripe for inspiration. Intoxication by drugs, soma, wine, the Dionysia, the orgies of Menades; the shedding of blood so widespread in the cults of Asia Minor: Atyes, the Corybantes, the Gauls mutilating and cutting themselves with swords; in the Middle Ages the Flagellants, and in our day the fakirs and dervishes."

Also, as found in the frenzied dances of the Khlysty and other primitive Gnostic sects and even in the modern Eurhythmy of Dr. Steiner's followers, all aiming at deification. In *Les Mystères du Paganisme*, revised and edited by Silvestre de Sacy, 1817, Sainte-Croix gives us much valuable information on these early Mysteries. As he says, "There is nothing more intriguing in antiquity

than what concerns the Cabiri, Dactyles, Curètes, Corybantes, and the Telchines. Designated under diverse names, were they gods, genii, legislators or priests? . . . They have often been mistaken the one for the other." No doubt it was the case of the priests assuming the name as well as the attributions of their gods, for it is said by the Druidic priest: "I am a Druid, I am an architect, I am a prophet, I am a Serpent," the Serpent being a potent power in his cult. According to Strabo:

"Some suppose that the Curètes are the same as the Corybantes, the Dactyles of Mount Ida, and the Telchines. Others assert that they are of the same family, with some differences. In general they are all alike as to ecstasy, bacchic frenzy, tumult, the noise they make with their arms, drums, flutes, and their extraordinary cries during their sacred feasts . . . all had to do with religion and was not foreign to philosophy."

According to Sainte-Croix, the Cabiric ceremonies took place at night, often in a cave, and all knowledge concerning them and the gods was as an inviolable secret hidden from the profane. The Dactyles of Asia, at times confounded with the Cabiri, were originally Children of Heaven and Earth, and by spells, illusions, and bewitchments, used also in their mysteries, they won over the people of Phrygia and Samothrace, making themselves indispensable by practising medicine and teaching them to work in metals. However, it is said that the Phrygians owed their first civilisation to the Corybante jugglers and soothsayers, who also ardently cultivated music and the dance, so much so that their name came to mean a kind of violent passion for these exercises which, according to de Sacy, "Really meant the idea of a supernatural agitation, a divine frenzy, real or simulated, which sends a man out of himself and leaves him no longer master of his actions and movements. It expressed a kind of madness or ecstasy, of a divine origin, which appears to produce effects such as those of a really unbalanced mind." Until the end of Paganism something of the mysteries of the Corybantes still existed.

Like the Cabiri, Dactyles, and Corybantes with

whom they had so many links of habit and occupation, the Telchines were at first simple diviners, then Pelasgi priests. To increase their numbers and power they used the arts of illusion and sorcery accompanied with threats of future punishments, thus enticing the people from their mountains and forests, getting them to cultivate the land and adopt a new religion, giving up their ancient cult of Saturn. In time the name Telchine became synonymous with charlatan, sorcerer, poisoner, and even evil spirit.

MYSTERIES OF ELEUSIS

In the same book Sainte-Croix gives a long account of the Mysteries of Eleusis which were said to go back to 1423 B.C.; they were of Egyptian origin, though changed and disguised by the Greeks to cover the source of their borrowings. Like those of the Egyptians, these Mysteries of Eleusis were divided into the Lesser and Greater, the Mystes and Epoptes, with about five years' tests in between. Eusebius gives the officers as: *Hierophant*, Father of generation, or Demiourgos; *Dadoukos*, incense-bearer, representing the Sun; *Epibomos*, altar-bearer, representing the Moon; *Hieroceryx*, the Sacred Herald carrying the Caduceus—the twin serpents of generation—representing Mercury. All ceremonies were held in a secret subterranean temple, closed to the profane. Many ceremonies were practised, one of the principal being the elevation of the Phallus, a strange rite of Egyptian origin often spoken of by Clemens of Alexandria, Tertullian, and others. According to Diodorus Siculus, it was held in memory of the virile parts of Osiris thrown into the Nile by Typhon, and which Isis had desired should receive divine honours in sacrifices and mysteries. It was represented in the Greater Mysteries by the figure of the ancient fecundating Mercury—said to be the Logos, at once interpreter and fabricator of the things that have been, that are, and will be; the spirit of the seed, according to the Nasseni, is the cause of all existing things, and is the

secret and unknown mystery of the universe concealed among the Egyptians in their rites and orgies.

The women had their own Mysteries, known as *Thesmophories*, from which all men, it is said, were excluded. The members had to be virgins or legally married women, all legitimately born. The *Thesmophories* in Athens were celebrated at night during the month of October, lasting about five days. In place of the Phallus the women venerated the Cteis or female sex-organ, and during the ceremonies there was a gay dance, similar to those in Persia, where they all took hands, forming a circle, and dancing in rhythm to the sounds of a flute. Few details about these Mysteries were known, but all were built upon the myth of Ceres and Proserpine.

The adventures of Ceres and Proserpine were identical with those of Osiris and Isis. We have, therefore, Isis—Mouth or Mother of the world; Ceres—Demeter, the Earth-Mother—both signifying the fecundity of the earth. Proserpine was daughter of Ceres and Jupiter, and we know how the myth describes her abduction to the underworld by Pluto, her compulsory sojourn there for six months in the year followed by six months above with her mother. She was symbolically called “the seed hidden in the earth.” Moreover, the most learned of the Egyptian priests, according to the philosophers, regarded Osiris as the spermatic substance, and several assert that the burial of the God was emblematic of the seed hidden in the bosom of the earth. He was equally considered as the Solar force, principle of fecundity in relation with the Moon—also Ceres and Isis—which rules generation.

According to the subtle philosophy of the Neo-Platonists on the origin of human souls and their emanation from the soul of the world or universal life-principle, the abduction of Proserpine by Pluto represented the descent of the soul, leaving the higher regions, precipitating itself into matter, uniting with a body. Iacchus and Bacchus cut to pieces by the Titans was the Universal Mind divided and scattered by generation in a multitude of beings (pantheism), and Plato taught that the aim of

the Mysteries was to lead back the souls to the region above and to their primitive state of perfection from which they had originally descended. No doubt the secret knowledge of the priests, imparted to the few, was the Hermetic power, personified by Mercury and his caduceus, of acting upon man's sex-force, raising and uniting it to the universal life-force, their Deity, producing a form of so-called illumination.

Christianity having spread in Greece, the priests were obliged to become more careful in the choice of epoptes, in case of admitting men, inclined to leave paganism and become Christians, who might reveal the secrets of Initiation. Therefore at the opening of the ceremony a warning was given: "If any atheist, Christian or Epicurean is present, witness of these Mysteries, let him leave and allow those who believe in God to be initiated under happy auspices."

MYSTERIES OF EGYPT

In *Les Sectes et Sociétés Secrètes*—political and religious—Le Couteulx de Canteleu, 1863, remarks that the aim of secret societies

"as a whole was, is and will always be the struggle against the Church and the Christian religion, and the struggle of those who have not against those who have. . . . All secret societies have almost analogous initiations, from the Egyptian to the Illuminati, and most of them form a chain and give rise to others."

Among modern Illuminati, "The Brotherhood of Light," Los Angeles, California, profess to be

"a Western Fraternity of Hermetic students who, realising the truth of Universal Brotherhood, are devoting their energies to the physical, mental, and spiritual uplift of Humanity. They investigate all realms of nature that the latent and active forces may be discovered and subjected to the Imperial Will of man."

Their teaching is for

"the definite purpose of reviving the *Religion of the Stars*—which is a religion of natural law—as understood and taught by the Hermetic initiates of Ancient Egypt and Chaldea."

The high Mason Albert Pike states: "The seven great primitive nations, from whom all others are descended, the Persians, Chaldeans, Greeks, Egyptians, Turks, Indians, and Chinese, were all originally Sabeists and worshipped the stars." The Chaldeans regarded Nature as the great divinity that exercised its powers through the action of its parts, the sun, moon, planets, and fixed stars, the revolution of the seasons, and the combined action of heaven and earth—that is, the cosmic forces and the magnetic forces of the earth. Herodotus, Plutarch, and all antiquity unanimously consider Egypt as the origin of the Mysteries. In that anonymous book the *Canon* we are told that the Egyptian priests were practically the masters of the old world, everything and everybody was subservient to their jurisdiction, and the old Greek historians emphatically assert that the essential doctrines of the Greek religion came from Egypt. The mystical secrets of the old priests were passed from generation to generation by initiates and mystics, and this mysticism was synonymous with Gnosticism and was common to Egyptian, Greek, and Hebrew.

According to Le Couteulx de Canteleu, these Egyptian priests formed a Confederation of Philosophers united to study the art of governing men and to concentrate on what they conceived as truth. It was composed of three classes: (1) that of the priests who alone could contact the gods, using illusion and oracles to impose them upon the people; (2) that of the Greater initiates, chosen, as were the priests, from among the Egyptians and from whom there was nothing to conceal; (3) that of the Lesser initiates, the greater part strangers, to whom was confided what the Supreme Pontiffs deemed proper to tell them. The Mysteries were directed by a Supreme Council of five ministers, of whom the chief was called King, Hierophant, or Sacred Orator. They were divided into the Greater Mysteries, the Epoptes, and the Lesser Mysteries, the Mystes; the celebration of the Greater Mysteries was the initiation of those who had been received into the Lesser, after having been subjected to the necessary tests. According to Faber, in his

Pagan Idolatry, "the epoptes were supposed to have experienced a certain regeneration . . . and were deemed to have acquired a great increase of Light and knowledge"—that is, Illumination, or deification. As soon as the priests heard of a man whose genius, talents, and worth had gained consideration among the peoples, the Confederation used every possible means to attract and initiate him, and all were made to act according to its system and views. The knowledge of the Egyptian priests was immense. They were fathers of astronomy and geometry and the study of nature was familiar to them; they had halls for botany, natural history, and chemistry, also immense libraries where were books of science and history and even sacred books communicated only to initiates. Egypt was the *rendezvous* of all celebrated men who sought instruction.

All these Mysteries appear to come from the same source, having a complete cosmogony and an explanation of the primitive nature and origin of man. Everywhere appeared the impure genii of paganism, for all their myths had their obscene side as well as cosmogonic, and these nocturnal festivals were full of impure songs and ceremonies. The Initiate was first subjected to horrifying trials by darkness, fire and water, long fasts, visions, etc., and if he surmounted these and remained sane, which many did not, he was received among the priests. Hallucination was one of the great methods of Egyptian theurgy; burnt opium, datura, henbane, hasheesh, cinnamon, and laurel formed these vapours, which caused the frenzy of the pythoness or initiate.

"The ideas of mystery, of magic, the invocation of the dead and of the spirits were so powerful at that time that the minds of the wisest could not resist them, the greatest geniuses and great philosophers came to be initiated. But the epicurean negation and the stoic pantheism mixed with the Mysteries of Ceres . . . the poetry of religion which they invoked gradually disappeared, their beautiful dreams became sinister pantheism, the elements were the only true gods, and the poetic visions of the night of initiation gradually vanished, leading the initiate to scepticism."

As Le Couteulx de Canteleu continues, generation

was the basis of all Mysteries. In the whole universe, to be born, to die, and reproduce its kind, such is the law imposed upon all that exists. It is a perpetual rotation of creation, destruction, and regeneration, and that was the basis and origin of all ancient mythologies and religions. The Egyptians, says Diodorus Siculus, acknowledge two great gods, the Sun and Moon, or Osiris and Isis; through them the generation of beings is effected. All nature is maintained by them in combination with their five qualities—ether, fire, air, water, and earth. Or as Le Couteulx de Canteleu explains, five distinct principles unite in the generation of beings: (1) *The Cause*—the father, active principle, male, creator; represented among the ancients by the Sun, fire, Osiris, father of light; symbolised by Ptah of the Egyptians, the triangle, and the pyramid. (2) *The Subject*—the mother, matter, female, passive nature, represented by water. It is Nature adored among all peoples under many forms: the Moon, Cybele, Venus, Ceres, and Isis of the Egyptians. (3) *The Intermediary*—the seed, ether, the vital fluid, the instrument of reproduction; represented by the Phallus or air, the spirit of life, the magnetic fluid of the Sun, Eros, Bacchus, Hercules, Hermes, and Thoth of the Egyptians. (4) *The Effect*—fertilisation, producing fermentation, putrefaction, disintegration, out of which comes life; it is represented by Earth, the mother of all bodies, and in which vegetables and minerals develop. (5) *The Result*—the creation of a new life destined to reproduce its kind; it is ether, the fifth element, the Horus of the ancients, the Blazing Star of the Freemasons, the pentagram, the deified adept.

Initiation, illumination, or deification means fixation of the ether or astral light in a material basis, by dissolution, sublimation, and fixation, the work being accomplished in conformity with its principle reproducing the said principle. Therefore, among subversives these principles of generation or regeneration are applied to religious, political, social, moral, and mental life. As the cabalist says: "The formulate must first become unformulate ere it can reformulate in new conditions"

(death and disintegration); or as the revolutionary puts it: "Everything must be destroyed since everything must be renewed." In Illuminism the adept's personality must be killed out and a new being formed—the controlled tool by fixation of the astral light, the etheric link!

Mr. H. P. Cooke, in his study of *Osiris*, when speaking of Amen or Amoun says: "The word or root *Amen* certainly means 'what is hidden' . . . and has reference to something more than the 'sun which has disappeared below the horizon'; one of the attributes applied to him was that of *eternal*. He looks much like the source of all life."

Now Albert Pike tells us that Amun or Amoun, the God of Lower Egypt, was "the celestial Lord who sheds light on hidden things." "He was the source of that divine life of which the *crux ansata* is the symbol, the source of all power. . . . He was the Light, the Sun-God." The *crux ansata* was the Egyptian symbol of life, the dual forces of generation in all things.

As a further elucidation of these Egyptian Mysteries, let us turn to the modern Rosicrucian Order of the Stella Matutina and its Inner Order of the R.R. et A.C. In the initiation ceremony of the S.M. the Hierophant on the Dais, in the East, represents Osiris; his power, represented by the colours of his lamen—red and green—is "as the blazing light of the fire of the Sun bringing into being the green vegetation of the otherwise barren earth." Also by its symbol, the calvary cross with the rose in the centre, "it represents the power of self-sacrifice requisite to be attained by him who would be initiated into the sacred Mysteries." He is Osiris of the Nether Land. Again, Hieres in the West is Horus, the avenger of the Gods; he is Guardian of the Mysteries against those who dwell in darkness. The four elements, the "living creatures" of Ezekiel's vision, the lion, bull, man, and eagle, represent the Sphinx. Their vicegerents are the Children of Horus—Amset, south; Hapi, north; Taumutef, east; Qebhsennuf, west. Further, the S.M. Mystic Repast represents communion in the body of Osiris, and when inverting the cup at the end, the Kerux

—Anubis, the Watcher of the Gods—cries aloud: "It is finished," regeneration through self-sacrifice is accomplished. Finally, in the Inner Initiation after rising from the tomb, the Chief Adept declaims: "I am the Sun in its rising. I have passed through the hour of cloud and of night. I am Amoun, the Concealed One, the Opener of the Day. I am Osiris On-nopheris, the Justified One. I am the Lord of Life triumphant over death. There is no part of me that is not of the gods." The Concealed One, or the "hidden god" within man, is the kundalini, and by its union with the universal life-force the adept is said to become one with the gods. As Lepsius said: "When freed from the body thou wilt ascend to the free ether, thou wilt be an immortal God escaped from death."

Now, the R.R. et A.C. ritual tells us that the gods represent a certain symbolical material action of Nature's Forces, and all magical ceremonies are for the purpose of attracting the Solar Forces and the Light of Nature, using them for a given purpose, in the case of initiation, freeing the bewitched or "hidden god" within man. It is entirely pantheistic, and as we know, the ancient Magi considered the Sun to be the great magnetic well of the universe. Through their deep and secret knowledge of these forces the priests of Egypt might become masters of the old world even as to-day some mysterious hierarchy working behind and through all modern mysteries is seeking to unite and dominate mankind by means of the same secret knowledge.

In *Morals and Dogma*, Albert Pike tells us that Apuleius represents Lucius, still in the form of an ass, addressing his invocations to Isis, who is Ceres, Venus, Diana, and Proserpine, substituting, as the Moon, her quivering light for the bright rays of the Sun. Addressing Lucius, Isis says:

"The parent of Universal nature attends thy call. The mistress of the elements, initiative germ of generations. . . . She governs with her nod the luminous heights of the firmament, the salubrious breezes of the ocean; the silent deplorable depths of the shades below; one Sole Divinity under many forms, wor-

shipped by the different nations of the Earth under many titles, and with various religious rites."

Describing the Initiation into the Mysteries of Isis, Apuleius continues:

"I approached the abode of death; with my foot I pressed the Threshold of Proserpine's Palace. I was transported through the elements and conducted back again. At midnight I saw the bright light of the Sun shining. I stood in the presence of the Gods, the Gods of Heaven and of the Shades below; I stood near and worshipped."

Osiris he calls "the Great God, Supreme Parent of all the other Gods, the invincible Osiris. . . ."

In the 6 = 5 grade of the R.R. et A.C., the adept is ceremonially buried in the tomb, passes into a trance with its inevitable visions, is awakened by the Shekinah, veiled, with the crescent moon upon her forehead, who, holding aloft a lighted lamp, says: "Arise, shine, for thy light has come and the Glory of thy Lord is upon thee." It is Illumination or Initiation, a power to be used, not for the adept's self, but to be placed at the service of his unknown Lord and Master.

MITHRAISM

After the rise of Zoroastrianism—sometimes called the faith of Ormuzd or Mazdaism—Mithras, a Persian God of Light, took his place between Ormuzd and Ahriman or Pluto of the Persians—the eternal Light and the eternal Darkness—to aid, it is said, in the destruction of evil and administration of the world. He was the god of vegetation, the god of generation and increase, and was accepted in the official religion of Persia. He was also regarded as mediator between humanity and the unknowable God, who reigned in the ether. His cult spread, with the Empire of Persia, throughout Asia Minor, and Babylon was an important centre; it grew in strength following the conquests of Alexander. The beginning of its downfall was about

A.D. 275, but it still survived in the fifth century. It was modified in Asia by contact with the Chaldean star-worshippers, who identified Mithras with Shamash God of the Sun, and by the Greeks of Asia, who looked upon him as Helios. It was not until the end of the first century that it gained ground in Rome, where both its politics and philosophy helped its success. Hadrian, however, prohibited these Mysteries in Rome because of the cruel human sacrifices accompanying some of their rites, when future events were divined in the entrails. Nevertheless, they reappeared under Commodus, and spread even to Britain.

Mithraic legend, theology, and symbology have been reconstructed by Franz Cumont in his *Textes et monuments figurés relatifs aux mystères de Mithra*, 1896. The legend, as shown on these famous Mithraic reliefs, also described by Sainte-Croix, is briefly: Born of a rock, Mithras ate of the fruit of a fig tree and clothed himself with its leaves. The relief shows Mithras's adventures with the sacred bull, created by Ormuzd; he seized the animal by the horns, was carried along until, subduing it, he finally dragged it into a cavern, and by order of the Sun-God sacrificed it. The central relief represents Mithras with flowing garments and Phrygian cap, slaying the sacred bull; the bull sacrificed to bring forth terrestrial life. The scorpion attacking its genitals was sent by Ahriman from the lower world to destroy the generative power, and so prevent fertility; the dog springing towards the wound in the bull's side was venerated by the Persians as Mithras's companion; the serpent is the symbol of the earth made fertile by drinking the blood of the sacrificial bull. The raven who directs Mithras is the Herald of the Sun-God who ordered the sacrifice; various plants near the bull and heads of wheat symbolise the fruitful result. The torch-bearers represent one in three aspects: the sun at the vernal and autumn equinoxes and the summer solstice, the renewal of nature and its fecundity. The Mithraic Mysteries were celebrated at the winter solstice—"the day of the Nativity of the Invincible."

The cave or artificial grotto used in their initiations represented the Universe, that is, the seven planets, twelve signs of the Zodiac, four elements, etc., for the science of the Mysteries had intimate connection with astrology and physics; further, the mystic symbolic Egg represented their dualism of Light and Darkness, Good and Evil, Night and Day, negative and positive. A text of St. Jerome and inscriptions preserve the knowledge of the seven degrees of initiation. The ladder of seven planets represents, they say, the seven stages by which man descended into matter and through which he must return to the ether and illumination. According to Celsus the order of return is: Saturn, Venus, Jupiter, Mercury, Mars, Moon, Sun, thus differing from the cabalistic system, which is from Earth to Moon, Mercury, Venus, Sun, Mars, Jupiter, and Saturn. The Mithraic degrees were: (1) *Raven*, the servant of the Sun; (2) *Occult* or veiled; (3) *Soldier*, the warfare against evil in service of Mithras; (4) *Lion*, the element of fire; (5) *Persian*, clothed in Asiatic dress; (6) *Heliodromus*, courier of the Sun. *Pater* or father—*Patres Sacrorum*, directors of the cult.

In the first three degrees they were servants only. In the first an oath of secrecy was taken, preceded by purification and fasts. In the Soldier degree, according to Tertullian, the myste was marked or branded on the forehead with a Tau. In the Lion and Persian honey was applied to hands and tongue. There was also a mystic communion of consecrated bread and water; later wine possibly replaced the soma used in similar rites of Mazdaism. In the higher degrees, among participants, the effects of drinking the sacred wine, the manipulation of the light in the crypt, the administration of the oath, and the repetition of sacred formulæ all contributed to induce a state of ecstatic exaltation. Springett, in his *Secret Sects of Syria*, speaks of lustrations with fire, water, and honey, and after many tests ending with a fast of fifty days' continuance, spent in perpetual silence and solitude. "If the candidate escaped partial or complete insanity, an occurrence of great frequency, and sur-

mounted the trials of his fortitude, he was eligible for the superior degrees." Yarker, in his *Arcane Schools*, tells us that in some of the Mithraic monuments Mithras appears with a torch in each hand, whilst a flaming sword issues out of his mouth; in others he has a man on each side, one holding a flaming torch upwards, the other holding it reversed. The latter might represent their principles of Light and Darkness; the flaming sword is also a symbol among modern Rosicrucian and Cabalistic sects, where, on the Cabalistic Tree of Life, Adam Kadmon, the Logós, is depicted with the flaming sword issuing out of his mouth; it is the astral light, which can slay or make alive, set in motion by a powerful will and a trained adept controlling it.

In these Mysteries, therefore, we again see the cult of nature and generation applied to the so-called regeneration of man, mental illumination through the action of the astral light, which in many cases leads to illusion, fanaticism, and at times even madness.

CHAPTER II

CABALISTS, GNOSTICS, AND SECRET SYRIAN SECTS

A VALUABLE series of articles on subversive movements throughout the centuries, *The Anatomy of Revolution*, by G. G., better known as "Dargon," author of *The Nameless Order*, was published by the *Patriot*, October 1922. In one of these he writes:

"For centuries there have existed certain esoteric schools of mystical philosophy originating apparently in several Oriental currents of thought meeting in the Levant, Egypt, and the nearer East. We find in these schools elements of Buddhism, Zoroastrianism and Egyptian occultism mingled with Grecian mysteries, Jewish Kabbalism, and fragments of ancient Syrian cults. Out of the hotch-potch of Oriental philosophy, magic, and mythology arose in the earlier centuries of the Christian era numerous Gnostic sects, and after the rise of Mohammedanism, several heretical sects among the followers of Islam—such as the Ismaelites, Druses, and Assassins—which found their inspiration in the House of Wisdom in Cairo. To the same sources may be traced the ideas that inspired such political-religious movements of the Middle Ages as those of the Illuminati, Albigenses, Cathari, Waldenses, Troubadours, Anabaptists, and Lollards. To the same inspirations must be assigned the rise of early secret societies. The Templars are said to have been initiated by the Assassins into anti-Christian and subversive mysteries, and we find similar traces of an old and occult origin in the Alchemists, the Rosicrucians, and the later mystical cults of which the Swedenborgian is a familiar example."

Further, Albert G. Mackay, Secretary-General of the Supreme Council 33° for the Southern Jurisdiction, U.S.A., writes in his *Lexicon of Freemasonry*:

"The Kassideans or Assideans . . . arose either during the Captivity or soon after the restoration. . . . The Essenians were, however, undoubtedly connected with the Temple (of Solomon),

as their origin is derived by the learned Scaliger, with every appearance of truth, from the Kassideans, a fraternity of Jewish devotees, who, in the language of Laurie, had associated together as 'Knights of the Temple of Jerusalem.' . . . From the Essensians Pythagoras derived much, if not all, of the knowledge and the ceremonies with which he clothed the esoteric school of his philosophy."

He also says that Pythagoras met the Jews at Babylon, where he visited during the Captivity, and, Oliver says, "was initiated into the Jewish system of Freemasonry." Of the Cabala Mackay writes:

CABALA

"The Cabal is of two kinds—*theoretical* and *practical*—with the practical Cabala, which is engaged in the construction of talismans and amulets, we have nothing to do. The theoretical is divided into the literal and dogmatic. The dogmatic is nothing more than the summary of the metaphysical doctrine taught by the Cabalist doctors. It is, in other words, the system of the Jewish philosophy."

Writing of the *Sepher Yetzirah*, which is older than the *Zohar*, Adolphe Franck in his book *La Kabbale*, 1843, says:

"The clouds with which the imagination of commentators have surrounded it will dissipate of themselves if, instead of seeking in it, as they did, mysteries of ineffable wisdom, we merely see an effort of reason, at the moment of awakening, to perceive the plan of the universe and the link which attaches all elements to a common principle, the assemblage of which it offers to us."

It represents and expounds the thirty-two paths on the Cabalistic Tree of Life—the ten Sephiroth or centres of light, united together by the twenty-two paths to which the Hebrew letters are attributed, these being looked upon as potent forces. These letters are divided into: three *Mother* letters—*shin*, fire; *mem*, water; *aleph*, air; seven *double* letters, attributed to the planets; twelve *single* letters, attributed to the signs of the Zodiac. And above, uniting all, is the spirit or ether. By some it is said to

depict the descent of the soul into matter and its return and union with the universal life-force, producing illumination, ecstasy, deification, and similar conditions. As to the Cabalistic God, he is first *Ain*—negative; then *Ain Soph*—limitless space; finally, *Ain Soph Aur*—boundless light. The negative God was awakened, he became active. Again, Jehovah, the Jewish Tetragrammaton, so greatly used in cabalistic and magical operations, is Yod, He, Vau, He, the Creative Principle in unity—the father, mother, son, and daughter or material basis, sometimes called the bride. As it is said: the Absolute Being and Nature have one name only, which signifies God; it represents all forces of nature. In creation first, they say, there was merely emanation, like the sparks flying from an anvil, but being unbalanced they all vanished, as did the Edomite kings; then the dual sexes appeared as separate forces, and with them came balanced creation.

Franck holds that the Zohar or Book of Light, the genesis of the light of nature, begins where the Sepher Yetzirah left off. From the cabalistic point of view the Absolute is called the *White Head*, for all colours are mingled in its light. He is the Ancient of Days or first Sephira on the Cabalistic Tree of Life, he is the Supreme head, the source of all light, the principle of all wisdom—unity. From this unity issues two parallel but apparently opposed principles, though in reality inseparable; the male, active, called Wisdom, the other, passive, female, the Understanding, for “all that exists, all that has been formed by the Ancient of Days can only exist through a male and a female.” The Ancient of Days, compared by Franck to Ormuzd of the Persians, is the father engendering all things by means of the marvellous paths, by which the force spreads throughout the universe, imposing a form and limits on all that exists. Understanding is the mother, receiving and reproducing. From their mysterious and eternal union issues a son, having the traits of father and mother, thus bearing witness to both. This son is knowledge and science. These three persons enclose and unite all that is and in turn are

united in the White Head. They are sometimes shown as three heads forming one, sometimes they are compared to the brain which, without losing its unity, is divided into three parts, and by means of thirty-two pairs of nerves acts throughout the body, the *microcosm*, just as, aided by the thirty-two paths of wisdom, divinity is diffused throughout the universe, the *macrocosm*. It also represents three successive and absolutely necessary phases in universal generation.

Quoting Corduero, Franck continues: The first three Sephiroth—Crown, Kether; Wisdom, Chokmah; Understanding, Binah—should be considered as the Three in One, for they are the Father, Son, and Holy Ghost or mother. The other seven Sephiroth of construction develop also in trinities, in each of which two extremes are united by a third. The second trinity is: Mercy, Chesed, male; Severity, Geburah, female, that is, expansion and concentration of will. These are united by Beauty, Tiphareth, or the Sun, the trinity representing moral force. The third trinity is purely dynamic, showing divinity as the universal force, the *Principe Générateur* of all beings; it is Victory, Netzach, female; Splendour, Hod, male; meaning the extension and multiplication of all forces in the universe. These again are united by Foundation, Yesod, the Moon, and are represented by the organs of generation, root of all that is. The tenth Sephira is Malkuth, the Kingdom or material basis, in which is found the permanent and immanent action of the united Sephiroth, the real presence of God in the midst of creation as expressed by the Shekinah. The work of the Sun and Moon is to spread and perpetuate by their union the work of creation. The third trinity is the kundalini or caduceus, and by mysticism and yoga it is awakened, and rises through the Sephiroth to the Crown, the source of all light, uniting with the universal Creative Principal. Thus, according to the Cabala, every form of existence from matter to eternal wisdom is a manifestation of this infinite power. It is not sufficient that all things should come from God in order to have reality and continuance; it is also necessary

that God should be always present in the midst of them, that he should live, develop, and eternally reproduce to infinity under these forms. The Cabala is, therefore, entirely pantheistic.

Of its origin Franck writes: "When examining the *Zohar*, seeking some light on its origin, one is not slow to perceive in its inequality of style, want of unity in its exposition, method, and application of general principles, and finally in its detailed thought, that it is quite impossible to attribute it to one person." It rises to great heights, but again sinks to great puerilities, ignorance, and superstition. "We are therefore forced to conclude that it was formed successively during several centuries and by the work of several generations of cabalists." He points to three fragments forming in themselves, unlike the rest, a co-ordinate whole: (1) the *Book of Mystery*, considered the most ancient; (2) the *Greater Assembly*, the discourses of Rabbi Simon ben Jochai, about A.D. 160, in the midst of his ten disciples; (3) the *Lesser Assembly*, where Simon, on his death-bed, gave instruction to his disciples, now reduced by death to seven. In these is found, sometimes in allegorical, sometimes in metaphysical, language a description of the divine attributes and their various manifestations, the origin of the world and God's relations with man.

Some declare that the Cabala was only developed towards the end of the thirteenth century, but Adolphe Franck holds that, according to proofs which he gives, it must have originated during the seventy years of Jewish Captivity in Babylon, and therefore owes much to the ancient religions of Chaldea and Persia. There, under civil and religious authority, the chiefs of the Captivity built the Synagogue of Babylon, which united with that of Palestine, and many religious schools were founded, in which finally the Talmud of Babylon was produced, the last and complete expression of Judaism. All chronologists, Jewish and Christian, agree that the first deliverance of Israel, captives in Chaldea from the time of Nebuchadnezzar, took place, led by Zorobabel, during the early years of Cyrus's reign over Babylon, about

536-530 B.C. Zoroaster had already commenced his religious mission, teaching the doctrine of dualism—Light and Darkness, Good and Evil, in 549 B.C., fourteen years before the first return of the captive Israelites to their own country, and no doubt they carried with them the imprint of this teaching. Apparently no other nation exercised such close influence over the Jews as Persia and the religious system of Zoroaster with its long traditions.

The Practical or Magical Cabala with its combinations and correspondences was the astrological, magical, and magnetic basis used by the Alchemists and Magicians of the Middle Ages in working their transmutations and conjurations. It was impregnated with the "fluidic magic" derived from very ancient cults, and still practised at the time of the Captivity among the Persians and Chaldeans. To-day, all Rosicrucians and cabalistic sects use this Magical Cabala for their works of divining, clairvoyance, hypnotic and magnetic healing, making of talismans, and contacting their mysterious masters. As the Jewish writer Bernard Lazare said: "Secret societies represented the two sides of the Jewish mind, practical rationalism and pantheism, that pantheism which, metaphysical reflection of the belief in One God, ended at times in cabalistic theurgy."

CABALISTS AND GNOSTICS

Albert Pike, in *Morals and Dogmas*, tells us that, after the intermingling of different nations, which resulted from the wars of Alexander, the doctrines of Greece, Egypt, Persia, and India met and intermingled everywhere. Gnosis, he says, is the science of the mysteries handed down from generation to generation in esoteric traditions.

"The Gnostics derived their leading doctrines and ideas from Plato and Philo, the Zend-avesta, the Kabalah, and the Sacred books of India and Egypt; and thus introduced into the bosom of Christianity the cosmological and theosophical speculations,

which had formed the larger portion of the ancient religions of the Orient, joined to those of the Egyptian, Greek, and Jewish doctrines, which the Neo-Platonists had equally adopted in the Occident. . . . It is admitted that the cradle of Gnosticism is probably to be looked for in Syria and even in Palestine. Most of its expounders wrote in that corrupted form of the Greek used by the Hellenistic Jews . . . and there was a striking analogy between their doctrines and those of the Judæo-Egyptian Philo of Alexandria; itself the seat of three schools, at once philosophic and religious—the Greek, the Egyptian, and the Jewish. Pythagoras and Plato, the most mystical of the Grecian philosophers (the latter heir to the doctrines of the former), and who had travelled, the latter in Egypt, and the former in Phœnicia, India, and Persia, also taught the esoteric doctrine. . . . The dominant doctrines of Platonism were found in Gnosticism. . . .

“The Jewish-Greek School of Alexandria is known only by two of its chiefs, Aristobulus and Philo, both Jews of Alexandria in Egypt. Belonging to Asia by its origin, to Egypt by its residence, to Greece by its language and studies, it strove to show that all truths embedded in the philosophies of other countries were transplanted thither from Palestine. Aristobulus declared that all the facts and details of the Jewish Scriptures were so many allegories concealing the most profound meanings, and that Plato had borrowed from them all his finest ideas. Philo, who lived a century after him, following the same theory, endeavoured to show that the Hebrew writings, by their system of allegories, were the true source of all religions and philosophical doctrines. According to him, the literal meaning was for the vulgar alone. . . . The Jews of Syria and Judea were the direct precursors of Gnosticism; and in their doctrines were ample Oriental elements. These Jews had had with the Orient, at two different periods, intimate relations, familiarising them with the doctrines of Asia and especially of Chaldea and Persia. . . . Living nearly two-thirds of a century, and many of them long afterward, in Mesopotamia, the cradle of their race; speaking the same language, and their children reared with those of the Chaldeans, Assyrians, Medes, and Persians, they necessarily adopted many of the doctrines of their conquerors . . . and these additions to the old doctrine were soon spread by the constant intercourse of commerce into Syria and Palestine. . . .

“From Egypt or Persia the new Platonists borrowed the idea, and the Gnostics received it from them, that man, in his terrestrial career, is successively under the influence of the Moon,

Mercury, Venus, Sun, Mars, Jupiter, and Saturn, until he finally reaches the Elysian Fields."

This latter teaching in one form or another is to be found in all modern Gnostic and Cabalistic sects. Thus, in the Stella Matutina Outer and Inner Orders, the grades are placed on the Cabalistic Tree of Life, and the candidate is said to pass successively under the influence of these planets in the above sequence, until at 10 = 1, the highest grade, he becomes illumined, and is no longer his own master. These influences represent in their colours the spectrum of the so-called "Divine White Brilliance"—electro-magnetic fluid—of the Rosicrucians, which adepts are taught to draw down upon themselves and project for magical purposes. As Albert Pike says:

"The sources of our knowledge of the kabalistic doctrines are the books of Yetzirah and Zohar, the former drawn up in the second century, and the latter a little later; but they contain materials much older than themselves. . . . In them, as in the teachings of Zoroaster, everything that exists emanates from a source of infinite Light."

JEWISH SCHOOL OF ALEXANDRIA

"The Brotherhood of Light," California, of whom we have already written, claim that "this venerable Order gave the *impetus to learning in Alexandria* which made that city so justly famous." And again, "It was the Brotherhood of Light who preserved the taper of learning from complete extinction during the Dark Ages." It is therefore interesting to find Dion Fortune, head of the "Fraternity of Inner Light," when writing of Hermeticism saying:

"The highest development was in the Egyptian and Cabalistic systems, and it was blended with Christian thought in the schools of the Neo-Platonists and the Gnostics. . . . Its studies were only kept alive during the Dark Ages among the Jews who were the chief exponents of its Cabalistic aspect . . . and it is still alive to-day."

Now the Mason Springett tells us in his book, *Secret Sects of Syria*, that

“in later times Gnosis was the name given to what Porphyry calls Antique and Oriental Philosophy to distinguish it from the Grecian systems. But the term was first used (according to Matter) in its ultimate sense of *supernal* and *celestial* (cosmic) knowledge, by the Jewish philosophers of the celebrated Alexandrian School. A very characteristic production of this Jewish Gnosis has come down to our time in the *Book of Enoch*, of which the main subject is to make known the description of the heavenly bodies and their correct names are revealed to the Patriarch by the angel Uriel. This profession betrays of itself the Magian source from which the inspiration was derived.”

In *Le Problème Juif*, Georges Batault writes of these Alexandrian Jewish Philosophers, that they were ardent propagandists, eager to make proselytes, and for this purpose endeavoured to adapt Judaism to Hellenism, persuaded that without the Law and without Israel to practise it, the world would cease to be, the world would be happy only when subject to this universal Law, that is, to the empire of the Jew. As the Jewish writer Bernard Lazare admitted in *L'Antisémitisme*:

“From Ptolemy Philadelphus until the middle of the third century the Alexandrian Jews, with the object of maintaining and strengthening their propaganda, devoted themselves to an extraordinary work of falsification of real texts as a support for their cause. The verses of Æschylus, Sophocles, Euripides, of the pretended Oracles of Orpheus, preserved in Aristobulus and the Stromata of Clemens of Alexandria, thus celebrated the One God and the Sabbath. Historians were falsified, still more they attributed entire works to them, and it is thus that they placed a History of the Jews under the name of Hécatee d'Abdère. The most important of these inventions was that of the Sibylline Oracles, fabricated entirely by the Alexandrian Jews, which announced the future era, when the reign of One God would eventuate. The Jews even attempted to ascribe to themselves Greek literature and philosophy. In a commentary on the Pentateuch which Eusebius has preserved to us, Aristobulus endeavoured to show how Plato and Aristotle had found their meta-

physical and ethical ideas in an old Greek translation of the Pentateuch."

Georges Batault continues:

"The exegesis which consists in distorting texts in order to bring out of them what they desired is the only 'science' which can be traced to the Jews. It became in the hands of the Judæo-Alexandrians, a formidable arm which, by the perfidious force of their veiled lies, enrolled Hellenism, in spite of itself, into the service of the exclusivism and the religious proselytism of the Israelites. The attempt to 'Judaize' Hellenism, which to-day appears to us so perfectly absurd and disastrous, has had, nevertheless, the result of obscuring the intelligence of humanity for hundreds of years."

The Italian Mason Reghellini de Schio, writing in 1833, says:

"Alexandria, newly built, was colonised by the Jews, who came in crowds to people the new town. The result was a mixture of men of different nations and religions, who gave rise to several philosophical and religious associations. Platonism was publicly taught by the Greeks in Alexandria, it was eagerly received by the Alexandrian Jews, who communicated it to the Jews of Judea and Palestine. . . . In Egypt and Judea, before the commencement of Christianity the philosophy of Pythagoras and Plato had thrust deep roots among the Jews, which gave rise to the dogmas of the Essenes, Therapeuts, Sadducees, Carpocratians, Cabalistic-Gnostics, Basilideans, and Manichæans; all these dogmatists adapted part of the doctrine of the Egyptian Magi and Priests to the above philosophy. They spread in time into Asia, Africa, and Europe. These different Jewish-Christians preserved the mysteries of the Temple of Solomon with the allegory of the Grand Architect, who was the Jewish Messiah, an idea still preserved by the Jew to-day."

As des Mousseaux notes, the Gnostics and Manichæans preserved the cabala of this primitive Masonry, of which a branch has thrust deep roots among the Druses, and when the Crusaders inundated Asia, they infected the ancestors of our Freemasonry with it—the Templars, the Rose-Croix, and the organs of Western Occultism.

MANICHÆANS

The Manichæans taught both Pantheism and Dualism—good and evil, light and darkness; the immanence in all living things of their God, the Creative Principle with its negative and positive aspects. According to Matter, the Carpocratians were the most universal communists; their theory was: "Nature reveals the two Great Principles, community and unity of all things. Human laws contrary to natural laws are guilty violations of the legitimate and divine order; therefore, to re-establish this order, it is necessary to institute community of lands, goods, and women." Further, Manes disavowed war even when waged from just motives, and his followers condemned political and civil magistrates as created and established by the Evil God. Manes likewise condemned all possession of houses, land, or money. Finally, both Gnostics and Manichæans were noted for their disordered morals. Manes proscribed marriage whilst allowing its pleasures, some excused themselves, saying, "to the pure all is pure." According to Baronius, the Manichæans seduced men by sublime words and great promises, and entrapped their unfortunate victims in such powerful nets that once caught it was almost impossible to get free. The disciples bound themselves by the most inviolable oath to keep the secrets of the sect. They were allowed to swear and perjure themselves, but never to reveal the secrets, according to their celebrated maxim: *Jura, perjura secretum prodere noli.*

One of the outcomes of Mithraism was Manichæism, which derived its name from Manes, said by some to be Cubricus, a Persian slave and scholar, and others maintain that he was educated by his father at Ctesiphon, was brought up in the religion of the "Baptists" of Southern Babylon, who were connected with the Mandeans, and later travelled much and far, including China and India, spreading his beliefs. Opposed by dominant Magian priests, he was eventually crucified. Manichæism was an uncompromising system of dualism in the form of a fantastic philosophy of nature entirely materialistic. It

is a conflict between Light and Darkness, Good and Evil, male and female; darkness sought to bind men by sensuality, light tried to save them through the knowledge of Nature and her forces. Manes had no "redeemer," only a physical and gnostic process of redemption, freeing the spark of light from darkness or matter, that is, from within man's body, returning it to the universal light. In this we have the whole basis of modern Cabalistic and Gnostic sects.

M. de Beausobre, in his *Histoire Critique de Manichée et du Manichéisme*, 1734, thus summarised this system: Manes claimed authority as Apostle and Prophet of Jesus Christ directly enlightened by the "Paraclete," in order to reform all religions and reveal those truths to the world which had been withheld from the first disciples. He rejected the Old Testament and reformed the New. Denying the inspiration of the Hebrew Prophets, he opposed to them the books of Seth, Enoch, and other Patriarchs, said to be truths received from good angels. This so-called wisdom still exists in books and schools of Oriental Philosophy. Manes thought of the Divinity as a Living Light, a Father of all Lights, immaterial, eternal, residing in a Supreme luminous Heaven, also eternal, for nothing could be made out of nothing, and always accompanied by, Eons, emanations of this divine essence but inferior. God was a Cause in perpetual and eternal action (Creative Principle). From the essence of the Father emanated the Son and the Holy Spirit, co-substantial but subordinate to the Father. Since the creation of the world and until the consummation the Son has resided in the Sun as a power, and in the Moon as the reflected wisdom of the Mother of Life; the Holy Spirit resides in the air, both carrying out the orders of the Father. Here we have apparently a variation of the Emerald Tablet of Hermes.

M. de Beausobre then explains Darkness. In a corner of the vast space is a malignant power, also eternal, called philosophically matter, mystically Darkness, and by the vulgar the Devil. Both Light and Darkness were divided into five elements: water, earth, fire,

air, and Light or Darkness, otherwise ether; that is, the four properties of dissolving, coagulating, heating, and cooling. Light knew Darkness, but Darkness only became aware of Light when a revolt arose within that Kingdom (Lucifer) upon which Darkness invaded Light, and although the Primal Man (Christ), assisted by the Living Spirit, of five elements, opposed and overpowered it, part of the Light was stolen and Darkness and Light became mixed together. The Living Spirit then separated the luminous substance which had not been seized by matter, and formed it into the Sun and the Moon, and other planets, also our inferior heaven; the rest went to form our sublunary world, with matter and light mixed together. Wishing to retain the spark of Light, the Prince of Darkness or matter formed two bodies on the model of the Primal Man, but with different sexes, and enclosed these sparks or souls, charming them with the emotions of the senses, and as generation resulted more and more were thus entrapped and drank of the cup of forgetfulness. Then, according to Manes, good angels, Sages, and Prophets appeared to teach the forgotten truths, and finally came the "phantom" Saviour. He held the Docetic belief that matter being evil, Christ's body was a mere phantom, that His acts and sufferings, including the Crucifixion, Resurrection, and Ascension, were only apparent and in reality merely mystical teachings. He also denied the Incarnation. For the elect he disapproved of marriage as being invented by Darkness to retard the return to the Light (unused sex-force is required for this return!); austerities, no meat, no wine, were advocated as weakening the flesh and freeing the spark within. The elect had to embrace poverty, and the only pleasures allowed were music and perfumes, both loosening the spark or soul from the shackles of matter. When sufficiently purified, this soul passed into the moon, receiving surface illumination, and from there was discharged into the sun, where it became luminous, and was finally remitted to the "Pillar of Glory," free from all matter. Transmigration was admitted, as one life was not enough to free the spark from the taint of matter.

The final consummation will be when all this luminous substance has been separated from matter; the evil fire will then be freed from the caverns; the angel upholding the earth will let it fall in flames, and the whole mass will be relegated to Outer Darkness. Those who have failed to free themselves in time will be made guardians of the devils, keeping them from again bringing matter into the kingdom of Light. Such is the marvellous fable under which lies the nature-worship of ancient and modern Magism, known to-day as Illuminism, often called Christian!—as, for example, Anthroposophy or Steinerism, with its two opposing forces Lucifer and Ahriman, light and matter, and its solar and illuminising Christ. And the redemption consists with them of a physical and gnostic process of freeing, by means of unused sex-force, the element of light from matter or the body, and uniting it with the universal magnetic agent without, more often linking one mind with another in a magnetic chain, the weaker dominated by the more powerful, producing a world-inundation of communications from so-called “Sages and Prophets,” destructive both to Christianity and Western civilisation.

Yarker, in *Arcane Schools*, gives the Manichæan grades as: Disciples, Auditors or mystics, and the Perfect or elect, the priests; from these latter was formed the Magistri or Council of Twelve and a thirteenth as President, as in the Chaldean system. Further, they had secret forms of recognition: word, grip, and breast. Finally, it is said that, as the body was considered evil, it had to be defiled or humiliated, hence the erotic and sexual practices found among Manichæans and other Gnostic sects, more often after their frenetic dances; all of which were supposed to free the spark and hasten deification.

As Gibbon stated, the great Manichæan system flourished in the Byzantine age from Persia to Spain, in spite of persecutions by Arian and orthodox emperors alike. And Springett tells us, in the *Secret Sects of Syria*:

“Manichæan doctrines were thus being diffused during the period when the Templars were at the height of their prosperity

and power, and King devotes several pages of his work to a consideration of the close resemblance between these Orders. Gnosticism, he points out, in one shape or another, was still surviving on the very headquarters of the Order, among their closest allies or enemies, the mountaineers of Syria."

ISMAILIS

According to von Hammer, in his *Histoire de l'Ordre des Assassins*, 1835, the founder of the Ismaili sect, Abdallah, son of Maimoun, deeply learned in all sciences and taught by the bloody revolts of his own time, realised the danger of declaring open war against religion and the ruling Dynasties, more especially when supported by the people and a powerful army. Therefore, he formed a carefully considered scheme to secretly undermine what he could not openly attack. His doctrine, subversive to the Khalifat, had to be veiled in mystery, and only revealed when by secret intrigue the power had been captured. Finally, he dreamt of destroying, not only what he called the errors of dogma and positive religion, but also the basis of all religion and all morals. He divided his doctrine into seven degrees, in this way gradually seizing and subverting the minds of his followers. Out of this doctrine arose the sect of the Karmathites, more open and more violent in their revolt against the Khalifat, both politically and morally. For a century the frightful doctrines of the Karmathites held their sway until at last the sect was extinguished in its own blood. Finally, one of their most zealous Dais, Abdallah, who claimed to be a descendant of Mohammed, son of Ismail, escaped from prison, and seated himself upon the throne, founding the Dynasty of the Fatimites at Kairwan about A.D. 910, under the name of Obeidallah.

HOUSE OF WISDOM

Our authorities on the nine degrees of Initiation, as were given by the Ismailis in the Grand Lodge or House of Wisdom, Cairo, are, von Hammer and *Exposé de la Religion des Druzes*, by Silvestre de Sacy, 1838; both

quote Macrisi and Nowairi. As von Hammer writes:

"The details which Macrisi has transmitted to us on the origin of this doctrine and the different degrees of initiation, which were extended from seven to nine, are the most precious and most ancient that we have on the history of the secret societies of the East, in whose steps those of the West afterwards trod. The close agreement between this doctrine and that of the Assassins is worth noting."

This doctrine of Abd'allah, son of Maimoun, from the foundation of the Fatimite Empire dominated both court and government, first at Mahadia and then at Cairo. The chief of the *Darol-Hikmet*, or House of Wisdom, was known as the *Daial-Doat*, or Grand Prior of the Lodge. They upheld Ismail as founder of the "Path," and admitted men and women. There, under El Hakem, the sixth Fatimite Khalifa, a veritable monster of cruelty and crime, who to-day is venerated by the Druzes as a god-made man, the secret doctrine was taught and the nine degrees given.

Briefly, summed up from de Sacy, who quotes both Macrisi and Nowairi, who apparently drew their information from one and the same source, they were: (1) The Dai, or missionary, affected devotion in order to seduce his proselyte; with the learned he applauded and agreed with their opinions, careful that his designs and secret were not betrayed. To the simple-minded, easily seduced, he explained that religion was a hidden and abstruse science, the inner meaning of which was known to the Imams alone. By questions on the contradictions of positive religion and reason, the obscurities and absurdities of the Koran, he stirred up doubts and perplexities as well as a violent curiosity, refusing to satisfy this curiosity, and before giving further teaching the Dai demanded an inviolable oath, in which the proselyte swore not to betray the secret, not to lie to or league against the Lodge. If he consented, a money pledge, the amount determined by the Dai, was exacted. Should he refuse either to take the oath or pay the money, he was left to his own perplexities and told nothing more.

(2) He was then persuaded that only through divinely appointed Imams could the doctrine be received. (3) Further, that the number of these "revealed" Imams of the Ismailis was seven, as opposed to the twelve Imams of the Imamias, thus discrediting the Imamatus and its head Mousa. (4) The proselyte was told that from the beginning of the world there have been seven divine law-givers or speaking prophets—Adam, Noah, Abraham, Moses, Jesus, Mohammed (Mahomet), and Ismail, son of Djafar—who could by divine command abrogate the preceding religion and substitute a new one. To each of these "speakers" was attached another, who received his doctrine and succeeded him after his death; seven such *mutas*, who carried on the existent religion, succeeded uninterruptedly each law-giver, until finally the seventh of these law-givers abrogated all preceding religions. According to the Ismailis, this last was Mohammed, son of Ismail, who instituted and revealed the new science of the inner and mystic meaning of all outward things. He alone was the teacher, and all the world must follow and obey him. Agreeing to this, the proselyte renounced the Law of the Prophet Mahomet, and therefore became an apostate. (5) He was taught the virtue of numbers and some principles of geometry, and told that each Imam had twelve ministers—the twelve signs of the Zodiac. The Dai then prepared the proselyte to abandon all religions established by the prophets, leading him to the doctrines of the philosophers. (6) Sure of his silence and having re-oriented his beliefs, the Dai began to undermine his faith, allegorising the precepts of prayer, tithes, pilgrimages, and other religious observances, making them appear as merely means to dominate the masses. The Dai then praised the principles of such philosophers as Plato, Aristotle, etc., speaking on the other hand lightly of those who had instituted these religious observances, criticising and treating the Imams with scorn. Deprived of all his beliefs, the proselyte was an easy prey.

(7) He passed from philosophy to mysticism, the Oriental pantheistic mysticism of the Sufees. He was

turned from the Unity of God to dualism and materialism. (8) The Dai then expounded the true prophet's mission, which, he said, was to establish certain political institutions forming a well-constituted government, a philosophical system, and spiritual doctrines applied allegorically to intellectual things, and finally a religious system on the authority of this prophet. The teachings of the Koran were explained as meaning nothing "but the periodical revolution of the stars and the universe, the production and destruction of all things, according to the disposition and combination of the elements, conformable to the doctrine of the philosophers" (Cosmic forces and universal generation). (9) Having got so far, some adopted the teachings of Manes, the Magi, or the philosophers, or they mixed them together, and ended in abandoning all revealed religions. To suit the new doctrine, the Dai, by allegorical interpretations, twisted the words of whatever religion was professed by the proselyte always in favour of the prophet, Mohammed, son of Ismail, as the sole prophet inspired by God. With regard to this prophet, at first they said he would return to the world, then modifying this, said that "he could be contacted spiritually through meditation on the mystical doctrines; as for his manifestation, it consisted in preaching his doctrines, communicated to men by the tongues of his faithful servants."

As von Hammer wrote:

"As soon as the proselyte arrived at the ninth degree he was ripe to serve as blind instrument to all passions, and above all to a limitless ambition for domination. The whole of this philosophy could be resumed in two words: *believe nothing and dare all*. These principles destroyed from top to bottom all religion, all morals, and had no other aim than to realise sinister projects carried out by clever ministers, to whom nothing was sacred. We thus see those who should have been the protectors of humanity abandoned to an insatiable ambition, buried under the ruins of thrones and altars in the midst of the horrors of anarchy, after having brought misfortune upon nations, and deserving the curse of mankind."

Finally, this curious order was given to the Dai by

those above him: "You must practise and gain great sleight of hand so as to fascinate the eyes (hypnotic illusion) in order to work the miracles which are expected of you." As we have already shown, among the Dactyles, Corybantes, and in the Greater Mysteries, illusions, jugglery, and evocations were the means used to deceive, not only the epoptes and mystes, but the ignorant people.

To-day, in these numerous sects, cabalistic and illuminati, much the same methods as with the Ismailis are used, and the same doctrine taught. It is always a gradual re-orientation, first an attempt to adapt these doctrines of the Magi, Manes, and the philosophers to Christianity, destroying the very essence of Christian beliefs, leading to pantheism, dualism, and materialism, often ending in pantheistic mysticism. Through mystical meditation and yoga they achieve magnetic but controlled union with their sinister masters, from whom they receive the universal teachings necessary for their master's "Great Work," unification and world control—religious, political, and intellectual.

Speaking of the House of Wisdom, Springett quotes Ameer Ali's book, *A Short History of the Saracens*, in which he says: "Makrisi's account of the different degrees of initiation adopted in the Lodge forms an invaluable record of Freemasonry. In fact, the Lodge at Cairo became the model of all the Lodges created afterwards in Christendom."

ASSASSINS AND TEMPLARS

As we would show, modern subversive ideas have their origin in the nearer East, and have been spread largely through the primitive cabalistic sects and their more ancient borrowings. In his book, *Le Juif, le Judaïsme et la Judaïsation des Peuples Chrétiens*, 1869, Gougenot des Mousseaux, speaking of the Manichæans, Gnostics, Yezidis, Druses, etc., writes:

"Primitive cabalism was what these sectaries are, for they remain Sabeists; they adore the sun, the stars, the spirit of the

stars, and the evil principle, called by the Persians Ahriman. . . . Among these sectaries, all passions, even the most shameful, are regarded as sacred. . . . This absolute despotism of the Grand Masters of Chaldean cabalism was that of the Prince of the Assassins, and the Druses preserve the doctrine and the morals of this cabala. It is that of the secret Grand Master of High Masonry which is governed by the Jews."

The Eastern Ismailis or Assassins were founded about 1090 by Hassan Sabah, who, after being admitted into the House of Wisdom, Cairo, had to fly because of his intrigues. Realising that as a political society it must have a fortress, by further intrigues he purchased the Castle of Alamoot, on the Caspian Sea, where he eventually founded his Order. He gained many castles in Persia, obtaining great power, inspiring terror in the hearts of all by sudden assassinations of caliphs and viziers. Their head or Sheikh was known as "The Old Man of the Mountain," and it was said "the initiates worked with their heads and led the arms of the Fedavis in execution of the orders of the Sheikh who with his pen guided the daggers." Later it was dispersed, but still exists in India and other countries.

In his *Secret Sects of Syria*, Springett traces the influence of the Jewish philosophers of the celebrated Alexandrian School upon Gnostics and Manichæans and through them upon the Templars. He quotes King and von Hammer to prove that the constitution of the Templar Order

"is a servile copy of that of the Assassins. The statutes of the latter prove the fact beyond gainsaying; they were found upon the captives of their capital Alamoot by the Mogul Halakoo, in the year 1335, when by a singular coincidence, Caliph and Pope were busied in exterminating the model and the copy in the East and West, at one and the same time."

From these documents were verified the "Eight Degrees of Initiation" as established by Hassan, the first Grand Master or "Prince or Old Man of the Mountain." We find: in number 3, denial of the truth of the Koran, and of all other sacred scriptures; 4, the

trial of silent and perfect obedience; 5, the disclosure of the names of the great Brothers of the Order, royal, sacerdotal, and patrician, in all parts of the world; 7, the allegorical interpretation of the Koran, and of all other scriptures. In this Order the divinity of all founders of religious systems was alike denied. Religion was shown to be a mere step to knowledge, its narratives to be merely allegorical, and exhibiting the progress of civil society; thus, Man's Fall signified political slavery; Redemption his restoration to liberty and equality. 8, that all actions were indifferent, provided only they were done for the good of the Order, there being no such thing absolutely as vice or virtue. These are almost identical with the tenets of the Illuminati.

Von Hammer, in his *History of the Assassins*, further elucidates this "Catechism of the Order," as he calls it. Of the fourth he says that, after taking an oath, the candidate promised a blind obedience, and at the same time swore "to communicate to none but his superiors any doubts he might have about the mysteries and doctrines of the Ismaelites." Curiously enough, the late Dr. Felkin, Chief of the Stella Matutina, desiring, in 1909, further teaching from the "Hidden Chiefs" or Sun Masters, was told he must first take a pledge "by all that he held most awful and sacred, never to betray the method to mortal man." Part of the pledge was: "If hereafter I am assailed by doubts I will reveal such doubts only to the Masters. . . . Should I at any time find myself unable any longer to keep this pledge, I will say nothing to my brothers or sisters of the Order to weaken their faith, but I will quietly pass into abeyance." The pledge was taken.

With regard to the seventh degree, we find the same idea in the Jewish School of Alexandria, for, as we have already said, Aristobulus declared that all the facts and details of the Jewish Scriptures were so many allegories, concealing the most profound meanings. Philo too followed the same theory, and endeavoured to show that the Hebrew writings, by their system of allegories, were the true source of all religions and

philosophical doctrines. The literal meaning was for the vulgar alone. Like Philo, Steiner, of Anthroposophy, taught the same interpretation, that the Bible was merely an allegory of the gradual and mystical deification of man as symbolically portrayed in all ancient and modern mysteries. This deification is symbolised by the "hidden God" Amoun of the Egyptians and the *crux ansata*, the latter being the centre of the Theosophical symbol and means the dual forces of generation—the kundalini; again, the Caduceus of Hermes, placed on the lower part of the pantheistic figure Baphomet of the Templar cult, represents the generative forces within man, the means of deification.

Further, among the Khlysty and other primitive gnostics is found this same allegorical interpretation of the Gospels and Old Testament, with the same deification or creation of "Christs" in view. As M. Ribot says, there are many ways of producing artificial ecstasy or having divinity within oneself—rhythmic dances, soma, wine, blood, orgies, and drug intoxication, including no doubt hasheesh, such as was used by "The Old Man of the Mountain" which prepared his fanaticised Fedavis, intoxicated by every lure of the senses, a so-called foretaste of paradise, or perhaps hypnotised, thus made ready and willing to carry out by dagger or poison the plotted murders of the Grand Master's victims.

According to von Hammer there were seven grades of Assassins closely akin to those of the Templars:

1. Grand Master, or "Old Man of the Mountain."
2. Dailkebir, or Grand Prior.
3. Dais, or initiated Masters, recruiters.
4. Refik, or companions.
5. Fedavis, blind instruments, the guards of the Order.
6. Lassiks, aspirants.
7. Batini, or secret brethren, affiliates.

Among the seven silent Imams was the "Invisible Imam," in whose name the Grand Master exacted obedience from the people. Like the secret instigators of the French Revolution, according to Louis Blanc, Grand Masters of

the Templars linked to Weishaupt's Illuminati, Hassan desired to overthrow thrones and altars, but recognised that anarchy, although often useful to the governed, should never be the aim of the governing. His ambition was to found an empire on the ruins of the Khalifat and the family of Abbas.

The Assassins were not a principality, but merely a confraternity or Order similar to that of the Knights of Saint John, the Teutonic Knights, or the Templars. As von Hammer says:

"The nature of the functions that in the last-named Order were filled by its Grand Master and Grand Priors, its religious institutions, the political tendency of its spirit and its doctrines, all even to its clothing gave it some resemblance to that of the Assassins. . . . The fundamental rule of the two Orders was to seize fortresses and castles in the neighbouring countries in order more easily to control the people; both were dangerous rivals for the princes and formed a state within a state."

To-day it is not merely a state within a state ruled by secret sects, but a Universal World State ruled by unknown "Supermen."

DRUSES

According to Springett, the Druses were said to take their name from Mohammed Ibn, Ismail el-Dorazi, a Persian who came to Egypt about 1017. Causing fanatical riots at Cairo by proclaiming the divinity of the Khalifa El-Hakem, he was forced by the people to fly, and was sent to Lebanon by El-Hakem, where, under his instructions, the Druses acknowledged El-Hakem's divinity. Some years later the real founder of their religion, Hamzeh, a Dai or missionary of the House of Wisdom, further sent Muktana Baha-edeem to replace Dorazi, and prevailed on the Druses to accept the initiation system of the Grand Lodge at Cairo, thus forming the religion as it is to-day. Dorazi's teaching was a form of mysteries which "threw a cloak over the indulgence of the worst passions of human nature," and these to a certain extent still prevail, dividing the Druses

into two sects—the more orthodox moral and religious teaching of Hamzeh and the licentiousness of Dorazi. Mackenzie describes their religion as a compound of Judaism, Christianity, and Mohammedanism; they have a priesthood, a kind of hierarchy, passwords and signs, and both sexes are admitted.

As stated by Mme Blavatsky, who was a member of the Druse Order, it is Gnostic and Magian; they believe in the Unity of God, who is the essence of life, invisible but known through occasional manifestations in human form. She calls it a last survival of the archaic Wisdom-religion known to-day as “Kabalism, Theosophy, and Occultism.” It is pantheistic. Outwardly, as inculcated in their sacred books, they profess to read the Koran and the Gospels, while secretly following their mystery doctrines. She also claims that there is a close affinity between the Turanian Lamaists and the Semitic El-Hammists or Druses. The Turanians of India are, writes Yarker, a race of builders, tree, and serpent worshippers. In an early issue of the *Theosophist* Mme Blavatsky quotes Laurence Oliphant as writing:

“The Druse has a firm conviction that the end of the world is at hand . . . [which] will be signalled by the approach of a mighty army from the East against the contending powers of Islam and Christianity . . . under the command of the Universal Mind [Illuminism!] and will consist of millions of Chinese Unitarians. Christians and Mohammedans will surrender and march before it to Mecca, El-Hakem will then appear (as the last divine incarnation). . . . The Druses are eagerly waiting for an Armageddon in which they believe themselves destined to play a prominent part.”

Yarker says of Mme Blavatsky: “Blavatsky, who was an initiate of the (Druse) Sect, informs us . . . that its basis is the old Ophite (or Nasseni) Gnosticism.” She also, we know, belonged to the revolutionary, Jew-dominated Carbonari, and later claimed to be in touch with Masters in Tibet. A few points about her are worth noting as given by the French orientalist, René Guénon, in *Le Théosophisme*. Before she founded the

Theosophical Society she was greatly influenced by Palos Metamon, a Copt, or, as some say, a Chaldean, a worker in magic and spiritism; further, Sinnet declared that "Mme Blavatsky crowned a career of thirty-five to forty years of mystic studies by a retreat of seven years in the solitudes of the Himalayas"; this was before she went to America in 1873, at which time she was only forty-two! As René Guénon remarks, "We should have to conclude that she must have begun her studies at her birth, if not indeed a little before!" Going back through her life and giving data, he concludes that her visit to Tibet was pure invention. As for her controls, she was for a time member of the Hermetic Brotherhood of Luxor, who taught that "*these phenomena were due, not to spirits of the dead, but to certain forces directed by living men.*" He further explains that her "spirit guides"—John King, Serapis, and the Kashmiri brother—merely represent the successive influences using her, and that "it is legitimate to conclude that Mme Blavatsky was, above all, in many circumstances, a 'subject' or instrument in the hands of individuals or occult groups, sheltering behind her personality, in the same way as others were in their turn instruments in her hands." And this is what one finds throughout the whole history, ancient and modern, of these sects—illusion, jugglery, magic—the use of this "fluidic magic," going back to the remotest past, it is the fire stolen by Prometheus from the Gods.

SUFEEES AND DERVISHES

Again we learn from Springett, in his *Secret Sects of Syria*, that "the Sufees are a secret society of Persian mystic philosophers and ascetics, whose original religion may have been that of the Chaldeans or Sabeans, who believed in the unity of God, but adored the hosts of heaven (Tsaba), especially the seven planets, as representing Him." The Sufi Masters mean by God the power underlying all phenomena which is everywhere and in everything. It is pantheistic mysticism. These

Sufee principles are held among the higher grades of the Dervishes. The Sufee doctrine, King says, involves the idea of one universal creed which could be secretly held under any profession of an outward faith. The Dervish guide instructs the candidate in the mystic philosophy, and if it in any way shocks the pupil, is supplied with a double sense so that he can turn aside any fears or objections. In the same way the pantheistic teachings of the *Stella Matutina* of to-day could be twisted so that even a Christian priest might be persuaded to see Christianity in them.

Speaking of the Initiation of a Dervish, Springett says of the *Kadiri* Order that, after many months of probation in the monastery, the Sheikh, at the assembly of the brethren, places on the candidate's head a white felt cap, having attached to it a cloth rose of eighteen petals with the interlaced triangles of Solomon's Seal in the centre—the Jewish symbol of the dual forces of nature, as above so below. Before being fully accepted as a Dervish, he passes through intermediate stages under the guidance of a Superior or initiate of the highest degree.

"He is taught to concentrate his thoughts so completely on his 'Guide' as to become mentally absorbed in him as a spiritual link with the supreme object of all devotion. The Guide must be the neophyte's shield against all worldly thoughts and desires (let go the material!); his spirit must aid him in all his efforts, accompanying him wherever he may be, and be ever present in his mental vision. Such a frame of mind is termed 'annihilation into the Murshid,' and the Guide discovers, by means of his own visions, the degree of spirituality to which his disciple has attained, and to what extent his soul has become absorbed into his own."

He then enters the "Path," and according to his aptitude and willingness to accept the Guide's mystic philosophy, although against his religious feelings, his advance will be correspondingly rapid.

"He is now supposed to come under the spiritual influence of the *Pir* or founder of the Order, in whom he in turn becomes

mentally absorbed to such a degree as to be virtually one with him, acquiring his attributes and power of performing supernatural acts. The next stage of the mystic life is that termed by the Dervishes 'Spiritual Knowledge,' and the disciple . . . is believed by the Sheikh . . . to have become inspired. . . . He now enters into spiritual communion with the Prophet himself, into whose soul his own has become absorbed."

Finally, in the fourth degree "during forty days' fasting and seclusion . . . in an ecstatic state he believed himself to have become part of the Divinity, and sees Him in all things." The Sheikh then "gently awakens the disciple from his ecstasy, and having restored him to his normal condition, bestows upon him the rank of *Khalifeh* (successor). The mystic now resumes his outward observance of the rites of Islam, and prepares for his pilgrimage to the Holy Cities."

To-day the whole world has become a veritable hive of cabalistic and gnostic sects, and in each and all is found this same system of gradual mental absorption, as with the Dervishes, of the adept's personality as he advances upward, successively by the official teacher of the Order, by a Teacher on the astral plane, in Rosicrucian Orders by its so-called founder Christian Rosenkreutz, and finally complete absorption by some unknown Central Power, still in the material body. Thus oracles are trained, apparently inspired, giving forth teaching, which in turn is passed down through the various grades of the order orienting the members. They finally go out among the people spreading the ideas, often in the name of Liberty, Equality, and Fraternity, leading them astray under the direct or indirect influence of these sects and their outside manifestations, international, universal, socialist, communist, and atheist.

YEZIDIS

As Springett writes:

"The Yezidis have a tradition that they originally came from Basrah, and from the country watered by the lower part of the Euphrates; that, after their emigration, they settled first

in Syria, and subsequently took possession of the Sindjar hill, and the districts they now inhabit in Kurdistan. . . . There is in them a strange mixture of Sabeanism, Christianity, and Mohammedanism, with a tincture of the doctrines of the Gnostics and Manichæism; Sabeanism, however, appears to be the prevailing feature."

They have a great respect for the Sun and its symbol fire. In *Le Juif*, des Mousseaux, quoting authorities, tells us that Chaldea has always been the cradle of the demonic cabala, descended from the Cainites, and from the Sabeans, who adored the sun, stars, spirit of the stars, and the evil principle. This cabala penetrated among the Yezidis and Druses.

Now W. B. Seabrook, in his *Adventures in Arabia*, says that in the "Black Book" of the Yezidis, Shaitan commands: "Speak not my name nor mention my attributes, lest ye be guilty, for ye have no true knowledge thereof, but honour my symbol and image." Seabrook was told that "Shaitan" was the "Bright Spirit Melek-Taos" (Angel Peacock), the "Spirit of Power and the ruler of the world"—Lucifer! He also speaks of the seven Towers of Shaitan, or "power-houses," which are said to form a chain across Asia, from northern Manchuria, through Tibet, west through Persia and ending in Kurdistan, and in each tower is a priest who was said to do world-magic. He saw one such at Sheikh-Adi; it was whitewashed, fluted, and cone-shaped, with a polished ball of gold or brass on the pinnacle, which flashed abroad when struck by the sun; often, he was told, a special magic-worker spent many days alone in it. On the entrance to their shrine was a black serpent!

According to des Mousseaux, the Yezidis were governed by a Supreme Emir, who was Patriarch and Pontiff, with absolute power; by means of subordinate emirs he transmitted his orders to all Yezidis (Samanites) scattered throughout Kurdistan, Media, Mesopotamia, and the Mounts Zindjar. And "it is probable also that by mysterious ramifications his orders reached to the remotest extremities of Asia, and perhaps even Europe." Further,

"all passions even the most shameful, are regarded as sacred . . . the devil for them is only a fallen angel . . . God, they say, is infinitely good, incapable of doing evil to men. The devil, on the contrary, is infinitely wicked, and in his malice his sole pleasure is to torture them. It is, therefore, above all prudent, if one would be happy here below, to abandon the cult of God, who can do no harm . . . and to place oneself under the protection of the being who alone can exempt men from the evils of this life, since he alone can inflict them. . . ."

It is said that they are given up to the most extraordinary theurgic practices, all that is most diabolical in magic and sorcery. In confirmation of much of this Springett writes further:

"If, indeed, the Yezidi belief be one deprecatory of the Devil, and if, as Mr. Layard intimates, the peacock be symbolic of Satan, who is in their eyes only the chief of the rebel angels, then the Malek Taoos would represent the bad rather than the good principle, and so far would be akin to the golden calf of the Druses, and imply also Persian origin of the sect, and the ancient ideas of Ahura Mazda (or Ormuzd) and Ahriman."

The Yezidi Chief himself said the "Malek Taoos" was a symbol held in great reverence.

Springett states that the Yezidis are ruled by two Sheikhs, one directing civil affairs, the other presiding over religious rites, especially entrusted with the care of their Sanctuary named after their chief Saint, *Sheikh Adi*. The hierarchy includes four orders of priests—Pirs, Sheikhs, Kawals, and Fakirs, which are hereditary, and women, if in the line of succession, can fill them. As to their beliefs, they believe in a Supreme Being, the essence of goodness,

"and also revere Satan, though they never pronounce his name or anything approaching it. . . . They appear, therefore, to worship both Good and Evil deities of the ancient Persians, but say, as the latter can sometimes do good while the former cannot possibly do anything evil, it is the Evil principle they must conciliate."

He also speaks of "the extremely prized sacred

book possessed by the Yezidis, and according to Badger and Layard it is written in Arabic, and consists of a poetical rhapsody on the merits and attributes of Sheikh Adi.

As reported by the *Revue Internationale des Sociétés Secrètes*, 1 May, 1932, Pierre van Passen, of the *Toronto Daily Star*, gave an account of a Black Mass ceremony which he witnessed in the Temple, rue de Montparnasse, Paris. He said there are eleven temples, and, it is estimated, about 10,000 worshippers of the Devil in Paris—men and women who have passed through a long apprenticeship. These worshippers of the Devil are in communion with a sect still existing in the Syrian desert in the neighbourhood of Bagdad, who worship "Shaitan," which name must never be spoken, not even words beginning with the first two letters. There have been, for ten or twenty years, many outside complaints, but, under the "liberty of worship" decree, this cult is allowed by the French Government on conditions that no open propaganda is carried on.

CHAPTER III

ROSICRUCIANS AND ILLUMINES

THE origin of the Rosicrucians is still an unsolved mystery; it is even as Disraeli wrote in 1841: "This mystic Order spread among the Germans, a mystic people, where its origin was actually debated in the same way as those of other secret societies; in fact, its hidden sources defy research."

On the other hand, as in all so-called Rose-Croix Orders, the R.R. et A.C.—*Rosae Rubrae et Aureae Crucis*—in its 5 = 6 ritual claims to go back to the remotest, even mythical, ages of antiquity, for it says:

"Know that the Order of the Rose and Cross has existed from time immemorial, and that its mystic rites were practised and its wisdom taught in Egypt, Eleusis, Samothrace, Persia, Chaldea, India, and in far more ancient lands, and thus handed down to posterity the Secret Wisdom of the Ancient Ages. Many were its Temples, and among many nations were they established, though in process of time some lost the purity of their primal knowledge."

The mysterious Brothers of the Rosy Cross designated themselves as *Invisibles*, and their legendary history was briefly this: the Fraternity was founded by a certain Christian Rosenkreutz, born, it is said, in 1378, of a noble German family. For twelve years, from the age of five, he was educated in a cloister, and thereafter travelled to Damascus, and from thence to a place called Damcar in Arabia, where he was well received by the Magi. These wise men expected him as being the one who, it had been foretold, would regenerate the world, and they initiated him into their Arabian magic. After visiting Fez and Spain, he returned to Germany where, along with three disciples, he founded the Fraternity, and they built their house called "*Domus Sancti Spiritus*,"

in which C. R. lived until his death. There they wrote the book "M"—*Magicon*, according to Dr. Wynn Westcott—compiled, it is said, from the magic taught to C. R. by the Arabs of Damcar. Also the books *Axiomata*, *Rota Mundi*, and *Protheus*.

Christian Rosenkreutz died, we are told, in 1484, at the age of one hundred or more, and for one hundred and twenty years the place of his tomb remained unknown. In 1604, while repairing the building, they came upon the door of the vault, and when opened they there found the body of their founder and much magical property and occult manuscripts. After his death the brothers devoted themselves to the study of the secrets of nature and its hidden forces, besides practising medicine, gratuitously, using some mysterious remedies. Their agreement was: (1) That none of them should profess any other thing than to cure the sick and that *gratis*. (2) None of the Posterity should be constrained to wear one certain kind of habit, but therein to follow the custom of the country. (3) That every year, upon the day C. (Corpus Christi Day, the summer solstice), they should meet together at the house Sancti Spiritus, or write the cause of absence. (4) Every brother should look for a worthy person, who, after his decease, might succeed him. (5) The letters R. C. should be their seal, mark, and character. (6) The Fraternity should remain secret one hundred years.

These Invisibles awaited what they called the purification of the Church, when, before the end of the world, they hoped to re-establish everything in its primitive integrity. After the opening of the tomb, the appointed one hundred and twenty years having more than passed, they issued two manifestos—*Fama Fraternitatis R.C.*, 1614, and *Confessio Fraternitatis Rosae Crucis*, 1615, and sent them to all the learned men and Governments in Europe, inviting them to join with the Order in the universal reform. For a time these made a great stir, but with little outward result. These documents by many were ascribed to Jean Valentin Andrea, although he, himself, always denied the authorship.

In his book, *Les Rose-Croix Lyonnais au XVIII^e Siècle*, 1929, Paul Vulliaud goes into these manifestos, etc., linking them with Paracelsus and Cornelius Agrippa, Theosophy and Illuminism. Speaking of Ch. Fauvety's *Livre du Mond* (Magic of Nature) Vulliaud writes:

"In a very interesting study Fauvety maintains it has to do with *Magnetism*. . . . He did well in showing the importance attributed, during the time of Paracelsus, to the *magnetic fluid* in the Theosophico-scientific doctrines. . . . After having observed that the followers of Paracelsus and van Helmont made a mystery of it, Fauvety adds, that the *magnetic power* 'might, indeed, according to some writers, have been the secret of the Rose-Croix, who in the sixteenth century were said to possess a universal remedy. What supports this supposition is that even the adversaries of magnetism reproached the doctors, followers of Paracelsus, with curing by magnetic processes similar to those of the Rose-Croix.'"

As Gustave Bord wrote in *La Franc-Maçonnerie en France*, 1908:

"The doctrine of Paracelsus was drawn from the Cabala, Hermetic philosophy and alchemy. He claimed to know and expound the entire system of the Mysterious forces which act in nature and in man. . . . Man must unite himself to the forces required in order to produce either physical or intellectual phenomena. The Universe was the Macrocosm, man was the Microcosm, and they were similar (as above so below)."

Further, Vulliaud says that J. J. Monnier also knew that in certain lodges the initiates practised magnetism. According to Monnier, "they magnetised by divine grace [*sic*], by force of faith and will, through walls to great distances, from Paris even to Dominica." Finally, Vulliaud concludes:

"To sum up, Rosicrucianism is composed of mystic illuminism, in combination with alchemy, astrology, magnetism, and communication with spirits [astral!], if not with the Word itself; it is composed of sometimes one, sometimes several of these forms of the marvellous and occult. . . . In certain lodges . . . they ardently practise theurgy."

In an anonymous book, *Mysteries of the Rosie Cross*, published in 1891, which is full of documented information, we read:

"Respecting the origin and signification of the term Rosicrucian, different opinions have been held and expressed. Some have thought it was made up of *rosa* and *crux* (a rose and a cross), but it is maintained by others upon apparently good authority, that it is a compound of *ros* (dew) and *crux* (cross). . . . A cross in the language of the fire philosophers is the same as *Lux* (light), because the figure of a cross $+$ exhibits all three letters of the word *Lux* at one view. . . . A Rosicrucian, therefore, is a philosopher who, by means of *dew* seeks for *light*—that is, for the substance of the philosopher's stone"—

the Quintessence or five elements, earth, air, fire, water, and ether; the illuminised man!

As to the Rosa-Crux interpretation, the R.R. et A.C. ritual informs us the key to the

"Tomb of Osiris On-nopheris, the Justified One (illuminated), the symbolical burying-place of our Mystic Founder Christian Rosenkreutz which he made to represent the Universe . . . is the form of the Rose and Cross, the ancient Crux Ansata, the Egyptian symbol of Life, which resume the Life of Nature and the powers hidden in the words I.N.R.I."

As we know, I.N.R.I. is *Ignis Natura Renovatur Integra*—the entire nature is renewed by fire. It represents the three phases of universal generation—creation, destruction, and regeneration. The signs given are L.V.X. representing the same idea. Further explaining L.V.X., the same ritual says: Having arrived at the door of the tomb,

"upon more closely examining the door you will perceive . . . that beneath the CXX in the inscription were placed the characters L.V.X., the whole being equivalent to 'Post CXX Annos Lux Crucis Patebo'—at the end of 120 years I the light of the Cross will disclose myself. For the letters L.V.X. are made from the dismembered and conjoined angles of a cross $+$."

Moreover, the Rosicrucians were learned cabalists, and Adolphe Franck, in *La Kabbale*, quotes Simon ben Jochai in the *Zohar*, speaking of the Ancient of Days, the first of the Sephiroth on the Tree of Life:

"He is seated on a throne of sparks which he subjects to his will. . . . From his head he shakes a *dew* which awakens the dead and gives birth within them to a new life. That is why it is written: 'Thy dew is a dew of light. It is the nourishment of the saints of the highest order. It is the manna prepared for the just for the life to come. It descends into the fields of the sacred fruits (adepts of the Cabala). The aspect of this dew is white as a diamond, whose colour includes all colours.'"

This dew is the "Divine White Light or Brilliance" of the Rosicrucians, the magnetic fluid of their magic. Furthermore, it is said in the same R.R. et A.C. ritual: "Colours are forces and the signature of forces, and Child of the Children of Forces art thou, and, therefore, about the throne of the Mighty One is a rainbow of Glory and at his feet is the Crystal Sea." It is the force of Illuminism, a light of Nature!

Again, Jane Lead, chief inspiration of the Panacea Society, speaking of the properties of the Cabalistic Tree of Life, describes the fifth as: "The sweetness of the dew, which lies always upon the branches of the Tree. . . . It is all paradisaical (or illuminating) power." This same power, magnetic fluid, is the basis of their Rosicrucian universal remedy. Moreover, according to the writer of *The Mysteries of the Rosie Cross*: "A remarkable work was published in Strasbourg in the year 1616, entitled, *The Hermetic Romance, or the Chymical Wedding. Written in High Dutch by Christian Rosencreutz*. This book . . . is said to have existed in manuscript . . . as far back in fact as 1601, thus making it the oldest Rosicrucian book extant." Some say it was the work of Valentin Andrea; in any case, it appears to depict the adept's union with the Universal agent, and it is possible that the whole legend of Christian Rosenkreutz merely represents the same mystical idea as found among all yogis and mystics, awakening mysterious powers.

As Gustave Bord wrote:

"In all times there were secret sects who claimed to understand the laws which regulate the Universe; some believed they really possessed the ineffable secret; others, the clever ones, made their mysteries a lure for the crowd, claiming thus to dominate and lead it; at least they found the way to utilise it to their profit."

In the Preface to a curious book, *The Long Livers*, by Robert Samber, writing under the pseudonym "Eugenius Philalèthes Junior," which was dedicated to the Grand Lodge of London in 1722, and has been referred to by the Masonic historians Mackay, Whytehead, and Yarker, it is clearly indicated that above the three traditional grades there is an *illumination* and a hierarchy, whose nature is not revealed, but the language used is entirely that of alchemy and Rose-Croix. Louis Dasté, speaking of Freemasonry in the French Revolution, remarks:

"This mysterious illumination of the low grades of Masonry, this hierarchy of which Philalèthes Junior has so jealously guarded the secret, those 'Unknown Superiors' venerated by the Judaising Martinists and Philalèthes, who claim domination over ordinary lodges—is not all that the unbreakable chain which links the Jewish Cabala to Freemasonry, and have we not henceforth the right to suspect the Occult Power hidden behind the Masonic Lodges to be the brain of Judaism which would conquer and dominate the entire world?"

MARTINES DE PASQUALLY

In his book on the Order of the *Elus Coens* of the eighteenth century, R. le Forestier tells us that this Order was founded—continuing as Martinists to-day—about 1760, by Martines de Pasqually, said to be a Portuguese Jew. It was one of the most interesting occult groups of the time, "which constituted under cover of Freemasonry one of the last links of the long chain of mysterious and jealously closed associations whose members claimed by magical processes to communicate with the divine in order to participate in a blessed im-

mortality"—Illuminism! The name *Coen* given by Pasqually to his members is an adaptation of the Hebrew term *Cohanim*, which designated the highest sacerdotal caste, constituted at Jerusalem, under Solomon, to assure divine service in the Temple; they were said to be descended in a direct line from Aaron. The Coens thus claimed to be heirs and depositories of the secret Jewish tradition. Pasqually built up a curious metaphysical and mystic system, "borrowed from secret traditions, it represented a weak but very clear echo of the diverse esoteric doctrines originating in the East during the early centuries of our era after adopting other more ancient traditions, and which later penetrated the West through the intermediary of the Jewish Cabala." His disciples were the successors of the mystes of Asia, Egypt, Greece, and Italy, of the Valentinians, Orphics, and followers of Mithras; they professed the mystic doctrines of the Neo-Platonists, Gnostics, and Cabalists, and cultivated at the time of the *Encyclopædia* the "Secret Wisdom of the Ancients."

The Theoretical Cabala, as we know, treats of the nature of the Deity, his relations with man, and the origin of the world. The Practical or Magical Cabala, on the other hand, dealt with "dynamistic and theurgic magic, taught the art of commanding spirits, divining the future, clairvoyance from a distance, and making amulets." In its mystic currents were found the influence of Chaldean astrology and demonology, Ionic natural philosophy, Mazdean, Manichæan, Sabean, and Mithraic concepts, also Pythagorean arithmetic and geometry. It was a residue of the primitive cults founded on "fluidic Magic"—the magical magnetic fluid of the alchemists, Rosicrucians, and Illuminés—and which still, during the Captivity, persisted in the Babylonian and Persian religions. In the seventeenth century J. B. van Helmont, in his *Hortus Medicine*, wrote: "A magical force, sent asleep by sin, is latent in man; it can be awakened by the grace of God or by the art of the Cabala." It is the awakening of the kundalini by magical processes or yoga! These theurgic rites of the Practical

Cabala had existed until the eighteenth century in the heart of the Jewish sects connected with the Frankists, so widespread in Central Europe.

Finally, le Forestier says that the theurgic process, advocated particularly by the Practical Cabala, was founded on the marvellous power of divine names; it is derived from one of the fundamentals of all kinds of magic, going back to remotest times. Pasqually also emphasised this idea, familiar to cabalists, that the name above all manifests its power when pronounced in a loud voice. Here we have the "vibratory mode of pronouncing divine names," used in the *Stella Matutina* and the *R.R. et A.C.*, a Martinist Order, which their obligations command should never be revealed! The power is greatly increased, as in magical conjurations, by pronouncing the name together with all its correspondences as shown in Crowley's book 777. Further, the operations of the Coens, with their diagrams, lustrations, burning of incense, prostrations, invocations, and conjurations, manifestly show the magical ceremonials to which the disciples of Pasqually devoted themselves. We find the same operations in the *S.M.* and the *R.R. et A.C.* to-day.

To turn to Eliphas Levi, another and later Martinist, who writes in his *History of Magic*:

"Moreover, the law of equilibrium in analogy leads to the discovery of a universal agent which was the Great Secret of the alchemists and magicians of the Middle Ages. It has been said that this agent is a light of life by which animated beings are rendered magnetic, electricity being only a transient perturbation. The practice of that marvellous Kabalah reposes entirely in the knowledge and use of this agent. Practical Magic alone opens the secret Temple of Nature to that power of human will which is ever limited but ever progressive."

The *Zohar*, he says, is a genesis of light (of nature). The *Sepher Yetzirah* is the ladder of accomplishment and application; it has thirty-two steps—ten Sephiroth or centres of light, and twenty-two paths or canals linking the Sephiroth, and through which the light or magical fluid flows. It is the Cabalistic Tree of Life. Applied, as it is in cabalistic and magical Orders, to the Microcosm

or man's brain and nervous system, it is full of danger and illusion, mental, moral, and physical. Eliphas Levi further says that the science of fire and its ruling was the secret of the Magi, giving them mastery over the occult powers of nature; "On every side we meet with the enchanter who slays the lion and controls the serpents. The lion is the celestial (cosmic or starry) fire, while the serpents are the electric and magnetic currents of the earth. To this same secret of the Magi are referable all marvels of Hermetic Magic."

Finally, these controlling "Supermen" behind the scenes are, it would seem, past-masters in the knowledge and working of this Practical Cabala built up from cults of the remotest past. Is it not, therefore, justifiable to suppose that these Supermen are magic-working, cabalistic, and revolutionary Jews?

PERNETY

Joanny Bricaud, in *Les Illuminés d'Avignon*, 1927, gives us some curious details on the growth of this movement:

"Strange thing! The era of the *Encyclopædists* and philosophers was also the era of the prophets and the thaumaturgists. In face with Voltaire, Diderot, d'Alembert, incredulous and sceptic, arose Swedenborg, Martines de Pasqually, Saint-Martin, Mesmer, and Cagliostro, founders of mystic groups given up to every practice of theurgy, magic, and illuminism."

As said by Bricaud, Dom Pernety, the founder of the Avignon group, was born at Roanne, in Forez, 1716, and became a Benedictine of Saint-Maur. Whilst at the Abbey-Saint-Germain-des-Près, he came across many books on Hermetic lore and Alchemy, and became thoroughly inoculated with this fever of the age. Finding monastic life intolerable, he threw it up and went to Avignon, where he founded his Hermetic Rite, 1766. Later we see him in Berlin, still keeping in touch with his adepts. Gradually his hermeticism became invaded by the mysticism of Swedenborg and Boehme, he became

a seer and illuminé, having as guide a so-called Angel Assadaï, receiving communications from an invisible power known as Sainte-Parole.

M. Bricaud further says that there exists in the Bibliothèque Calvet at Avignon, a strange manuscript of 155 pages in Pernety's own handwriting, which was seized in his house during the Revolution. It dates from Berlin, 1779-1783, and Avignon, 1783-1785, and is an account of the evocations and questions of his initiates to this Sainte-Parole and the replies of that power. The initiates are inscribed by occult numbers, which form the basis of their cabalistic operations, when consulting Sainte-Parole. Nothing was done without the approval of this unknown power. As Weishaupt has said: "We cannot use men as they are; they must be shaped according to the use that is to be made of them." In the same way Pernety and his initiates were tested, admonished, and bemused until the power obtained absolute faith and obedience from them. They were consecrated on a hill above Berlin, regenerated, and illuminised; Pernety was destined to found a society for the "new people of God," and build a new city in preparation for a "new heaven and new earth." He was to be the centre and pontiff, and another adept, Comte Grabianka, was to be king. The six-year-old daughter of the latter was to be isolated from parents and country for seven years to be prepared as oracle through whom he was to rule. Finally, the temple called *Thabor* was established near Avignon, and the group became known as the *Illuminés d'Avignon*. Their cult was absolutely secret, and in a general way their ideas were those of Swedenborg, but they also professed a cult of the Virgin, apparently the Great Mother of the Gnostics. Don Pernety died in 1796, and the last survivors entered Martinism.

SAINT-MARTIN

Martinist Illuminism was founded, as we have seen, by Martines de Pasqually, who taught the doctrine of reintegration; from 1754 to 1768 he propagated his

higher grades among the Masonic Lodges of France. M. de Maistre, in 1810, wrote that the Martinists had a cult and higher initiates or priests called by the Hebrew name of *Cohen*, and he observed that all these great initiates took part in the Revolution, though not to excess. Saint-Martin, the unknown philosopher, was Pasqually's disciple and later considerably developed the movement, establishing his *Loge maçonnique des Chevaliers de la bienfaisance* at Lyons. According to Louis Blanc:

"Martinism made rapid progress in Paris; it reigned in Avignon; at Lyons it had a centre whence it radiated to Germany and Russia. Grafted on Freemasonry, the new doctrines constituted a rite which was composed of ten grades . . . through which the adepts had successively to pass; and numerous schools were formed with the sole aim of finding the key to the mystic code and spreading it. Thus, from one book (*Des Erreurs et de la Vérité par un philosophe inconnu*) arose a vast crowd of . . . efforts which contributed to enlarge the mine dug under old institutions." [He adds:] "In the name of pious spiritualism the unknown philosopher rises up against the folly of human cults. By paths of allegory he leads to the heart of the Mysterious Kingdom which man in his primitive state had inhabited."

The Illuminés, organised under the law of secrecy, exercised important influences in revolutionary movements, and both Martinists and Swedenborgians allied themselves to the Illuminati of Weishaupt, as seen in the Wilhelmsbad Convent of 1782, the object of which was thus expressed by a horrified delegate, the Comte de Virieu who had been deceived by Saint-Martin's mysticism: "There is a conspiracy being plotted so well planned and so deep that it will be very difficult for religion and governments not to succumb to it."

In the *Rituel de l'Ordre Martiniste*, edited by Teder, 1913, the adept of the third degree is warned not to reveal the mysteries:

"But if, by the power of thy freewill and the blessing of the Divine One, thou shalt arrive at contemplating the Truth face to face, remember that thou must keep silence on the Mystery that

thou hast penetrated, even should thy fidelity cost thy life. Ever remember the fate of the Great Initiators who have, even with the best of intentions, tried to raise, before the multitude, a corner of the sacred Veil of Isis."

"Here follows a few named: Jesus, Jacques Molay, Paracelsus, Cazotte, Cagliostro, Saint-Martin, Wronski, Eliphas Levi, Saint-Yves d'Alveydre, and hundreds of others. And they continue: "Shouldst thou reveal the least of the Secret Arts or any part of the hidden mysteries that meditation may have led thee to understand, there is no physical torture that is not sweet compared to the punishment that thy folly shall bring upon thee." No material symbol can express the horror of annihilation both spiritual as well as physical which awaits the miserable revealer of the True Word, for God [*sic*] is without mercy, for whosoever may profane His sanctuary and brutally expose to unworthy eyes the unspeakable Secret.

Finally, the Superior Inconnu in the Second Temple has to swear to "work with all my strength to establish on earth, the Association of all Interests (Profits), the Federation of all Nations, the Alliance of all cults and Universal Solidarity." In 1913 "Papus," Dr. G. Encausse, was Grand Master and President of the Supreme Council of the Martinists.

SWEDENBORG

As for Swedenborgianism, in *Les Sectes et Sociétés Secrètes*, from the pen of Le Couteulx de Canteleu, we find a short but interesting sketch of Swedenborg and his systems: Emanuel Swedenborg was the son of a Lutheran Bishop of Skara in Sweden, and was born in Upsala about 1688. In 1743 he began to spread his beliefs, a mixture of mysticism, magnetism, and magic. As with all such doctrines, he had two systems: one for dupes and fools which was apparently to reform Christianity by a fantastic deism, the reigning faith in his New Jerusalem; his followers believed in his marvellous visions and prophecies, his talks with angels and spirits.

The other led straight to godlessness, atheism, and materialism, where, as in Hermeticism, God was only a sun, a spirit of Light, a spiritual heat vivifying the body. To these latter he represented his doctrine as being that of the Egyptians and the Magi, and these adepts went whole-hearted for the Revolution as restoring to man his primitive Equality and Liberty.

In England alone he had 20,000 such followers in 1780, who looked for the Revolution to overthrow all other beliefs; Swedenborg's God was to be the only King left! In Avignon he had many adepts who mingled with the Martinists, being known as illuminated Theosophists, and among these were found the same vows in favour of an anti-social, anti-religious Revolution.

In a Foreword to one of Emanuel Swedenborg's books on *The Doctrine of the New Church*—the New Jerusalem, translated in 1797, from the Latin of the Amsterdam edition of 1769, it is said in explanation of this doctrine:

"To be at the same time in the natural world and in the spiritual world, to live in the former in the society of men, and find oneself in the latter in the society of the angels, to see them, to speak with them, to hear them, to move in a kingdom of spiritual substances; here, doubtless, is more than is needed to disconcert the materialistic understanding of the wise men of to-day."

It is, therefore, not surprising that de Luchet considered that "Theosophists, Swedenborgians, Magnetisers and Illuminés were a national danger."

TEMPLARS

As the French Revolution approached, the ground, it was found, was being mined and prepared for the sinister upheaval of 1789 by, among others, the still active power of the former Order of the Templars. Eliphas Levi informs us that, although outwardly Catholics, the secret cult of the Templars was Johannism, and their secret aim was to rebuild the Temple of Solomon on the model of the vision of Ezekiel—the arms of the Masons of the Temple, quarterly a lion, ox, man,

and eagle, were the banners of the four leading Hebrew tribes. The Johannites, who were cabalists and gnostics, adopted part of the Jewish traditions and Talmudic accounts; they regarded the facts of the Gospels as allegories of which St. John had the key; their Grand Pontiffs assumed the title of Christ. In time the Templars became a danger to Church and State, menacing the entire world with a gigantic revolution, and they were eventually suppressed. As the high Mason Albert Pike wrote, in *Morals and Dogmas*:

"The Order disappeared at once. . . . Nevertheless it lived under other names and governed by Unknown Chiefs, revealing itself only to those who in passing through a series of degrees had proven themselves worthy to be entrusted with the dangerous secret. . . . The secret movers of the French Revolution had sworn to overturn the Throne and Altar upon the tomb of Jacques de Molai."

According to Louis Blanc, in his *History of the French Revolution*, 1848, Cagliostro was initiated at Frankfort, 1781, under the authority of "the Grand Masters of the Templars," the Illuminati of Weishaupt, from whom he received instructions and funds to carry out their diabolical intrigues against Marie Antoinette in preparation for the later seizure of power through the illuminised Grand Orient Lodges. Speaking of Weishaupt's projects, Louis Blanc wrote:

"By the sole attraction of mystery, by the sole power of association, to subject to the same will, to animate with the same breath thousands of men in every country in the world . . . to make new beings of these men by means of slow gradual education, to render them, even to the point of frenzy or death, obedient to invisible and Unknown Chiefs; with such a legion to secretly weigh upon the Court, to surround the sovereigns, unbeknown to direct Governments, and to lead Europe to that point where all superstition is annihilated, all monarchies brought down, all privileges of birth declared unjust, the right even of property abolished; such was the gigantic plan of the founders of Illuminism."

In *Orthodoxie Maçonnique*, 1853, the Jew and

Masonic authority, J. M. Ragon, gives details of the two grades of the Order "Juges Philosophes Inconnus," a Templar régime. He places these as belonging, probably, to the "Order of Christ," an Order which, after the suppression of the Templars, was constituted in Portugal by King Denis, and into which reformed Templars were admitted, without, however, their former immunities and entirely dependent on the Head of the State. It is admitted that modern Templars have used the veil of Masonry as being better for spreading their ideas, but it is Masonic only in form. The jewel of the adept is a dagger and his work is vengeance. The Novice grade of these "Philosophes Inconnus" is the first in the last grade of Masonry—Kadosch, 30th degree—the brother must be at least Rose-Croix (18th degree) and already instructed in the royal art. The President addresses him:

" . . . You were for long the object of our observation and our study . . . as soon as you have taken your new obligation you will cease to belong to yourself; your life, even, will have become the property of the Order. The most absolute obedience, the entire abnegation of your will, the prompt execution, without reflection, of the orders which will be transmitted to you on the part of the Supreme Power, such will be your principal duties. The most terrible punishments are reserved for perjurers . . . and who is a perjurer in the eyes of the Order? He who even in the lightest thing infringes the orders which he has received from the Chief or refuses to execute them, for nothing is unimportant in our sublime Order. . . . Your employment in the future will be to form men. . . . You must learn here how the feet and hands of those who usurp the rights of men can be bound; you must learn to govern men and dominate them, not by fear, but by virtue [*sic*]. You must consecrate yourself entirely to the Order which has undertaken to re-establish man in his primitive dignity. . . . The secret Government, but not less powerful, must lead other Governments towards this noble aim, without, however, allowing itself to be perceived except through the universal opinion and assent of society. There exists a considerable number of our brothers; we are spread throughout most distant lands, all led by an invisible force. . . . If you desire only to be a perjurer and a false brother, do not pledge yourself among

us, you will be cursed and unhappy; our vengeance will reach you everywhere."

If he hesitates, he is blindfolded and led out; if he consents, he takes the obligation and is received. After three years of study and preparation the final grade, Juge-Commandeur, may be given. He then takes another obligation, in which he promises and swears to work for the propagation of the Order and its safety, to obey his Superiors in all ways, whether they are known to him or not. Finally, it is said to him:

"You swear and promise to keep inviolable the secrets I am going to confide to you; never to pardon traitors, and to subject them to the fate that the Order reserves for them. . . . To guard yourself from the excesses of wine, the table, and women, the ordinary causes of indiscretion and weakness" [in case of betraying Order secrets!].

At the end of both grades a portion of an abridged history of the destruction of the Knight Templars is read to the adept. And of their Order it was said:

"It can no longer be denied that in early times we have never recognised more than five degrees of knowledge; the number twenty-five or thirty-three degrees which form the frame of Scottish Masonry is the result of the love of innovations or the product of self-esteem; for it is certain that of the thirty-three degrees practised to-day there are twenty-eight apocryphal which merit no confidence."

In their regulations, Article 32 says:

"The penalties against the brothers who have been guilty of any offence whatsoever are: reprimand, expulsion, and even graver penalties if the crime compromises the Society. Sentences of the last nature cannot be executed without confirmation of judgment by the Supreme Power."

In his final discourse upon the unhappy fate of the Templars, the Chief of the Philosophes Inconnus said:

" . . . Now as the number of Templars escaped from the murderous sword of persecution was very small, also as, in order

to avenge the unheard-of crime of which they had been victims, it was necessary to repair their losses, they admitted into their Order men of recognised merit, whom they sought for and found among the Masons. . . . They offered them initiation into their Order, which was eagerly accepted, and in exchange the Templars were initiated into the Masonic mysteries."

In conclusion we give two passages from Le Couteulx de Canteleu, who in his well-documented book refers to the trial of the Templars:

"Certainly, far be it from me the thought to defend the cruel procedure followed against several members of the Order and the torture applied during interrogations; far from me the thought to believe all the absurdities of which they were accused. But in the midst of all these cruelties and all these infamies, the foundation of the accusation was true; they knew it, and that was what made more than 300 members, not yet subjected to torture, admit facts which appeared to us so extraordinary, but which were understood when one knew the foundation of their doctrine, revived from Egyptian and Hebraic initiations, also their affiliation to the Freemasons of the East (the Assassins), and the vices that the Grand Masters had permitted to be introduced into the Order, so as, probably, to increase their power."

He also regarded as positive that the Templar Guillaume de Monthard received Masonic initiation from the Old Man of the Mountain in a cave in Lebanon, and that the Assassins held some of the beliefs of the Ophites, serpent or dual-sex worshippers, hence, he says, Baphomet! Again he said that Pope Clement V was slow to believe in this formidable heresy:

"It was only after having seventy-two Knights interrogated in his presence, as a man interested in finding them innocent, exacting no other oath from them but to reply to the questions asked; it was only after their admissions, given in the presence of notaries, that he was forced to recognise their guilt and revoke the suspension (previously ordered) of the Bishops, allowing them to pursue the arrangements made by Philippe le Bel in order to come to a judgment."

CHAPTER IV

WEISHAUP'T'S ILLUMINATI AND THE FRENCH REVOLUTION

WRITING of the Illuminati in his *Essai sur la secte des Illuminés*, published in 1789, the Mason de Luchet says:

"There are a certain number of people who have arrived at the highest degree of imposture. They have conceived the project of reigning over opinions, and of conquering, not kingdoms, nor provinces, but the human mind. This project is gigantic, and has something of madness in it, which causes neither alarm nor uneasiness; but when we descend to details, when we regard what passes before our eyes of the hidden principles, when we perceive a sudden revolution in favour of ignorance and incapacity, we must look for the cause of it; and if we find that a revealed and known system explains all the phenomena which succeed each other with terrifying rapidity, how can we not believe it? . . . Observe that the members of the Mystical Confederation are numerous enough in themselves, but not relatively so to the men they must deceive. . . . Indeed, to realise this proportion one must get a just idea of the force of combined man (was not Mazzini's cry, 'Associate, Associate'?). A thread cannot raise a pound's weight, a thousand threads will raise the anchor of a ship . . . also man is a feeble being, imperfect . . . but if several men mix together half-qualities they temper and strengthen each other . . . the weak yield to the stronger, the most skilful draw from each what he can supply. Some watch whilst others act, and this formidable ensemble arrives at its goal, whatever it may be. . . . It was according to this that the sect of the Illuminati was formed. One cannot, it is true, either name its founders or prove the epochs of its existence, or mark the steps of its growth, for its essence is the secret; its acts take place in darkness, its evasive Grand Priests are lost in the crowd. However, it has penetrated sufficient things to astonish and draw the attention of observers, friends of humanity, to the mysterious steps of the sectaries."

Jean Adam Weishaupt, founder of the Order of the Illuminati, was born at Ingolstadt, Bavaria, 6 February,

1748, according to R. le Forestier's book, *Les Illuminés de Bavière et la Franc-Maçonnerie Allemande*, 1914, from which we take the following details: His father, who was then professor at the University there, had married a niece of Mme Ickstatt, whose husband was Curator of the same University. In 1756 Baron Ickstatt secured a scholarship for their son Adam, at the Jesuit College, Ingolstadt, who when fifteen entered the University as a student of Law, steeping himself at the same time in the literature of the atheist philosophers of the day. The electors of Bavaria were firm supporters of the Catholic faith, and Ingolstadt gradually became a stronghold of Jesuit teaching from 1556 until they were suppressed by Clement XIV in 1773; even then, for want of other qualified men, they were retained in the chairs of Theology. The University of Ingolstadt and all equivalent to secondary schools in Bavaria had been placed in the hands of the Jesuits. It was in 1775 that Weishaupt, then Professor of Canon Law at Ingolstadt, "formed the plan of an association of which he would be the head . . . which would oppose to the united forces of superstition and lies (religion) groups more and more numerous of libre-pensée and progress."

He and his collaborators believed "that the adversaries of all progress, intellectual and moral, were the priests and monks . . . desiring to fight against the State religion, and, above all, the most vigilant soldiers of Catholicism, the Jesuits, it was necessary to conceal the existence of the Order. . . . Historians who have seen in the Order of the Illuminati a war-machine invented by a former pupil of the Jesuits in order to fight them with their own weapons, are, therefore, not far wrong." René Fülöp-Miller, in his book *The Power and Secret of the Jesuits*, 1930, supports this opinion. He tells us that the *Encyclopædists* "made use of many of the ideas of the Jesuits in order to build from them a revolutionary philosophy inimical to all the beliefs of the Church." And again he says:

"Besides the Freemasons, there rose up a kindred association, the 'Order of the Illuminati,' which from the very beginning, was

intended as an anti-Jesuit organisation. Its founder, Weishaupt, a professor of Ingolstadt, heartily hated the Jesuits, and formed his league of Illuminati with the express intention 'of using for good ends the means which the Jesuit order had employed for bad'; this means consisted mainly in the introduction of an obligation of unconditional obedience, reminiscent of Loyola's *Constitutions*; of a far-reaching mutual surveillance among the membership of the order; and a kind of auricular confession, which every inferior had to make to his superior."

Of the Jewish power in these secret societies, Bernard Lazare, in *L'Antisémitisme*, 1894, writes:

"It is certain that there were Jews at the cradle of Freemasonry—cabalistic Jews, as is proved by certain existing rites; very probably during the years which preceded the French Revolution they entered in still greater numbers into the councils of the society, and themselves founded secret societies. There were Jews around Weishaupt; and Martinez Paschalis, a Jew of Portuguese origin, organised numerous groups of Illuminés in France."

In a number of *La Vieille France*, 31 March–6 April, 1921, it was stated that five Jews were concerned in the organisation and inspiration of the Illuminati—Wessely, Moses Mendelssohn, and the bankers, Itzig, Friedlander and Meyer. Further it is curious to find that the important Illuminatus Mirabeau, under the influence of Mendelssohn's disciples, wrote a book, *On Moses Mendelssohn; on the Political Reform of the Jews*, 1787.

Freemasonry ended in playing a considerable rôle in the Order of the Illuminati. Weishaupt was affiliated to it in 1777, and in 1778 decided to link his Order with Freemasonry. In the Greater Mysteries two grades were extremely important, those of Priest and Regent. "The College of Priests should constitute in the order a seminary of atheists . . . the grade of Regent corresponded in politics to that of Priest in religion." "Weishaupt, however, considered it as "incomparably less important than the latter." At the summit of the hierarchy was the Supreme College of the Areopagites, held, according to Weishaupt, at Munich, being composed of seven members, three of whom were principals,

Further, Weishaupt, among other regulations, stated that without special permission, "Jews, pagans, women, monks, and members of other societies were excluded from the Order." As regards Jews, Louis Dasté speaks of documents showing that, although early English Masonic Lodges admitted all religions, later the secret chiefs of Masonry in Holland, Germany, and France, because of transitory obstacles, reserved their lodges for Christians only. But at the Wilhelmsbad Congress, 1782, it was resolved that Jews should no longer be excluded from the Lodges. There is a mass, however, of evidence to prove the Jew influence upon and behind all secret societies, and as Disraeli said in *Lothair* in 1870:

"If you mean by political freedom the schemes of the Illuminati and the Freemasons which perpetually torture the Continent, all the dark conspiracies of the secret societies, then I admit the Church is in antagonism with such aspirations after liberty. . . . The civil powers have separated from the Church. . . . It is not their choice; they are urged on by an invisible power that is anti-Christian, and which is the true, natural, and implacable enemy of the one visible and Universal Church."

In *Marie-Antoinette et le Complot Maçonnique*, 1910, Louis Dasté quotes a rare brochure, *The Rôle of Freemasonry in the XVIIIth Century*, by F. : . Brunellière, which says:

"Weishaupt aimed at nothing less than the complete overthrow of authority, nationality, and the whole social system, in a word, the suppression of property, etc. . . . As to his principle, it was absolute and blind obedience, universal espionage, the end justifies the means. This system of conspiracy so strongly organised which would have upheaved the world, spread through Germany, where it seized almost all the Masonic Lodges. Weishaupt sent to France Joseph Balsamo, so-called Comte Cagliostro, to illumine French Masonry. Finally he assembled a Congress at Wilhelmsbad in 1782, to which he convoked all German and foreign lodges. . . . In 1785 the Illuminati were revealed to the Bavarian Government, who, terrified, appealed to all Governments, but the Protestant Princes showed little haste in suppressing it. Weishaupt found refuge with the Prince de Saxe-Gotha. He had

for the rest taken great care not to tell everything to the Princes, or even to many of his initiates; he had hidden from them the appeal to the force of the masses; he had hidden from them the Revolution" (Masonic report, *l'Ordre de Nantes*, 23 April, 1883).

The Bavarian Government's suspicions, according to le Forestier, were seriously aroused, and by continued search Zwack's papers connected with the Order, and those held by Bassus, were found and seized on two separate occasions. These were ordered by the Elector to be published as follows:

1. On 26 March, 1787:

"Some original writings of the Order of the Illuminati found at the house of Zwack, former Government Councillor, during a perquisition made at Landshut, 11 and 12 October, 1786, and published by order of his Electoral Highness."

The Preface invited all those who doubted the authenticity of the documents to go to the Privy Archives where the original documents would be shown to them.

2. "Supplement to the original writings concerning in general the Sect of the Illuminati and in particular its founder, Adam Weishaupt, former professor at Ingolstadt, documents found in the Castle of Baron Bassus at Sandersdorf during the perquisition carried out in this celebrated den of the Illuminati, published immediately by order of the Elector and deposited in the Privy Archives to be examined by all those who showed the desire to do so." (Two Parts, Munich 1787.)

Outwardly finished, the Illuminati still continued their underground mining.

As told by Crétineau-Joly, Cardinal Caprara, in a confidential memoire, October 1787, said: "The danger approaches, for from all these mad dreams of Illuminism, Swedenborgianism and Freemasonry, there must evolve a terrifying reality. The visionaries have their day, the revolution which they forebode will have its day."

It was into the lodges of the *Amis réunis* that Mirabeau and Bonneville introduced Weishaupt's Illuminati. One of its chiefs was the famous revolutionary Savalette de Langes, Keeper of the Royal Treasure, but

secretly deep in every mystery and lodge, and all plots against religion and Royalty. They called themselves *Philalèthes*—seekers of Truth; it was a form of Martinism, and, according to Clavel, led to the deification of man, being a mixture of the dogmas of Swedenborg and de Pasqualis. To cover his intrigues, Savalette de Langes at times gave up the common Lodge to adepts, brothers, and sisters of high rank, who danced and sang of equality and liberty, while unknown to them, in the upper Lodge, was the secret committee guarded above and below by two *frères terribles*. Among the principal members of this committee were Willermoz, Chappe de la Heuzière, Mirabeau, Comte de Gebelin, and Bonneville. There the codified correspondence of the Grand Orient was received by Savalette de Langes and dealt with by the Committee. To be admitted to these councils they had to swear, as *Chevalier du Soleil*, hatred to Christianity and, as *Chevalier kadosch*, hatred to Crowns and Papacy. They had a branch in Paris, and this was frequented by Saint-Germain, Raymond, Cagliostro, Condorcet, Dietrich, brothers of Avignon, and students of Swedenborg and Saint-Martin. Outside they passed as charlatans, visionaries, evoking spirits and working prodigies, while secretly searching out accomplices in the Masonic Lodges.

Consorting with the chief disciples of Weishaupt, Mirabeau was initiated in Brunswick into the final Mysteries of Illuminism. Already he knew the value of Masonry in revolution, and on his return to France he introduced these mysteries among the *Philalèthes*. It was then decided to illuminise all the lodges of France; for this purpose the Illuminati, Bode, or *Aurelius*, and Baron de Busche or *Bayard*, pupil of Knigge, were deputed to assist. After much discussion it was resolved to adopt the Bavarian mysteries without changing the old forms of the lodges, to illuminise them without revealing the name of the sect from whom the mysteries were received, and only to use Weishaupt's code in so far as it would hasten the revolution (Le Couteulx de Canteleu).

From then the political aim was accentuated, a new grade was added, preserving Masonic emblems and rites, and this was passed on to the provinces. The closest alliance was concluded, and a general Convent of Masons in France and abroad was convoked by the secret committee for 15 February, 1785. Savalette de Langes was elected president, and among the deputies were: Saint-Germain, Saint-Martin, Etrilla, Mesmer, Cagliostro, Mirabeau and Talleyrand, Bode, Dalberg, Baron de Gleichen, Lavater, Prince Louis de Hesse, and also deputies from the Grand Orients of Poland and Lithuania. The Duc d'Orléans was then Grand Master of the Grand Orient of France, and his committee had under its jurisdiction and orders lodges of 282 towns in France and abroad (Mirabeau). At this Congress the French Revolution and its propagation throughout Europe was resolved upon even to the decree of regicide.

The part, according to Mirabeau, to be taken by the people is thus described in his *Memoires* by Marmontel:

"Have we to fear the great part of the nation which knows not our projects, and would not be disposed to lend us their support? . . . If they disapprove of them, it will be only timidly, without clamour. For the rest, does the nation know what it wants? We will make it want and say what it has never thought of. . . . The nation is a large herd which thinks only of browsing, and which, with good dogs, the shepherds lead at will. . . . One will have to impose upon the bourgeoisie who sees nothing to lose, but all to gain by the change. To stir it up one has the most powerful motives: poverty, hunger, money, rumours of alarm and fear, the frenzy of terror and rage with which we will strike their minds. . . . What will we do with all this people while muzzling their principles of honesty and justice? Good men are feeble and timid; it is the blackguards who are determined. It is advantageous to people during revolutions to have no morals . . . there is not a single one of our old virtues which can serve us. . . . All that is necessary for revolution, all that is useful to it is just—that is the great principle."

About the beginning of the revolution a manifesto was issued from the committee of the Grand Orient

addressed to all Masonic Lodges and Councils, to be used throughout Europe. By it

"all the lodges were summoned to league together to unite their efforts for the maintenance of the Revolution, everywhere to seek followers, friends, and protectors, to propagate its flame, to stir up its spirit, to excite zeal and ardour for it in all countries and by all means in their power."

After the receipt of this manifesto anti-Monarchy and Republican ideas everywhere became dominant, and anti-religious ideas were used only to undermine nationalities (Deschamps, *Les Sociétés Secrètes et la Société*, vol. ii).

The Jew and high Mason, Crémieux, founder and president of *L'Alliance-israélite-universelle*, said in his manifesto, 1860:

"The net which Israel now casts over the terrestrial globe enlarges and extends. . . . Our power is immense; learn to turn that power to our cause. The day is not far distant when all the riches, all the treasures of the earth, will become the property of the children of Israel."

In his book *Marie-Antoinette et le complot maçonnique*, Louis Dasté shows how that net was spread before and after the French Revolution of 1789. He writes: "From 1774 to 1783 we have seen Masonry unceasingly cover Marie-Antoinette with the mud of its pamphlets. The hour approached when the sect was to strike the blow from which the Queen died."

It was the Affair of the Necklace which was, according to G. Bord, "organised by the *Stricte Observance* and the *Amis réunis* of Paris." "The Jew Cagliostro," said ex-Mason Doinel 33°, "was the contemptible agent of this intrigue in which the popularity of the Queen foundered and the prestige of the unfortunate Louis XVI was ruined." Further, Louis Blanc wrote, 1848:

"His initiation took place a short distance from Frankfort in a subterranean vault . . . (he was shown) a manuscript book in

the first page of which could be read: We Grand Masters of the Templars; followed by an oath formula traced in blood. The book . . . maintained that Illuminism was a conspiracy plotted against thrones, that the first blows would fall on France; that after the fall of the French Monarchy they would attack Rome. Cagliostro learnt from his initiators that the secret society to which he henceforth belonged possessed a mass of money scattered in the banks of Amsterdam, Rotterdam, London, Genoa, and Venice. . . . As for himself, he handled a huge sum destined for the expenses of propaganda, received instructions from the Sect and went to Strasbourg."

On the seals of the lodge founded by him at Lyons were the three letters L.P.D.—*Lilia pedibus destrue*, trample the (Bourbon) lilies underfoot (see Bernard Picard, ritual, 1809). This, then, was his diabolical mission. When, therefore, Cagliostro arrived in Strasbourg, 1781, his first care was to control and set his tools in motion. The Cardinal Prince de Rohan, his dupe, and the Comtesse de la Motte, his accomplice, were made known to each other; the latter being in reduced circumstances, the Cardinal advised her to apply direct to the Queen, at the same time confiding to her his ambitions and his bitterness because of the Queen's refusal to see him. From then Mme de la Motte, pretending to be in touch with the Queen, under instructions from Cagliostro, acted as intermediary in a correspondence between the Queen, whose name was forged, and the Cardinal, which was nominally to bring about his restoration to the Royal favour and the realisation of his ambitions, but was eventually to besmirch and compromise the unwitting Queen. Nothing was done without consulting Cagliostro. In May, June, July 1784, the forged letters multiplied, written by Retaux de Villette and dictated by Mme de la Motte. Then at midnight, 11 August, came the brief pretended interview in the park at Versailles between the Queen and the Cardinal. Nicole d'Oliva dressed as the Queen strongly resembled her; the Cardinal believed he had seen and spoken with Marie-Antoinette. When, therefore, further forged letters twice asked him to find 60,000

livres for the Queen's bounties, both sums were willingly borrowed by the Cardinal from the Jew Cerfberr. The money was retained by Mme de la Motte!

In December, having come into touch with the Court jeweller, Boehmer, who was anxious to dispose of a diamond necklace worth 1,800,000 livres, she quickly planned to acquire it, in the same way, for herself. More forged letters from the Queen, along with advice from his oracle Cagliostro, reassured the Cardinal, and on 1 February, 1785, the negotiations with Boehmer were completed; the necklace passed into the possession of Mme de la Motte, and the finest stones were sold in London by her husband. Failing to receive the first payment of 100,000 écus which fell due on 30 July, Boehmer realised the fraud; the indignant Queen was informed of everything, and in August the Cardinal, Mme de la Motte, and Cagliostro were arrested, but not before most of the compromising letters were secretly burnt. The Cardinal refused the King's offer to act as judge; they were, therefore, tried by Parliament, which was largely Masonised. The Cardinal and Cagliostro were acquitted, Mme de la Motte was condemned to be branded as a thief, whipped, and shut up, but was later secretly assisted to escape.

From London she waged her campaign of calumny against Marie-Antoinette; in 1788 her *Mémoire justificatif* was published, formed, said de Nolhac, of rage and lies, dragging the Queen through infamous mud. It was almost wholly retouched by M. de Calonne in a ferment of hatred against the Queen, whom he blamed for his disgrace from Ministerial office. In 1789 appeared the *Second mémoire justificatif*, again attributed to but repudiated by Mme de la Motte, and which outdid the first in filth and venom. Then followed an avalanche of indecent pamphlets, all based on the *Mémoire* with the double object of vilifying the Queen and besmirching minds with filthy pictures, killing in advance all pity in the hearts of the people and of her executioners—*Lilia pedibus destrue*. But Cagliostro was finished, the Secret Power, fearing disclosures, mercilessly broke him; forced

to leave London, hunted through Europe, he was finally arrested in Rome by the Pontifical Police. After a long trial, recorded in *Vie de Joseph Balsamo*, 1791, he was condemned to death, commuted to imprisonment for life, and died in 1795. In a wretched garret in London, 1791, Mme de la Motte ended her life in terrible suffering, deserted by all. The Secret Power having no use for broken tools, had ceased to protect them.

In *La Revue*, 1 March, 1909, the editor wrote of an indecent pamphlet, *O Marquez de Bacalhóa*, published February 1908, a month before the assassination of Don Carlos:

"It is published in the form of the romances which appeared about 1780 on the private life of Louis XVI and Marie-Antoinette. . . . It smothered the King in mud and did not spare Queen Amelia. . . . The pages consecrated to the Queen were a mere tissue of infamous lies. . . ."

And the Portuguese Revolution of 1910 was the work of Jews of *l'Alliance-israélite-universelle* united to Freemasonry. Again we have Proudhon writing: "What mysteries of iniquity would be revealed if the Jews, like the mole, did not make a point of working in the dark."

FRENCH FREEMASONRY

Freemasonry, originating and organised in England, where the Judaising cabalists of the Rose-Croix had grafted it on to the old Corporations of Mason-workers, was introduced everywhere into Europe from 1725 to 1730. And as de Poncins writes: "In France, where minds were in open ferment, Freemasonry found a favourable soil and under the double influence of the *Encyclopædists* and the Illuminati of Bavaria it evolved quickly to the point of being one of the preponderant elements of the great revolutionary movements of 1789." And in a report of a meeting of the Lodges *Paix et Union* and *La Libre Conscience*, at the Orient of Nantes, 23 April, 1883, it was said: "It was from 1772 to 1789

that Masonry elaborated the great Revolution which was to change the face of the world. . . . It was then the Freemasons vulgarised the ideas they had absorbed in their Lodges" (see Dasté). Dasté adds: "It was in fact on 23 December, 1772, that the formation of the Grand Orient of France was proclaimed. On this day was carried out the concentration of all Masonic arms for the assault to be made on France." And Ragon, the Jewish Masonic authority, tells us that on that date it was "solemnly declared that the former Grand Lodge of France ceased to exist, that it was replaced by a new National Grand Lodge which would be an integral part of a new body which would administer the Order, under the name of Grand Orient of France" (*Orthodoxie maçonnique*, 1853).

And in *Vérité-Israélite*, 1861, it was written: "The spirit of Masonry is the spirit of Judaism in its most fundamental beliefs."

"It is, therefore,"—writes Freiherr von Stolzing, 1930—"perfectly understandable that Judaism early turned towards Freemasonry, and that, thanks to its remarkable powers of adaptation, it became an increasing influence within it. One is hardly mistaken in affirming that to-day the greater number of the Lodges are subject to Jewish influence, and that they form the spiritual storm-troops of Judaism."

Finally, as explained in the *Freimaurer-Zeitung*, 15 December, 1866:

"In a lecture on the religious element of Freemasonry . . . F. Charles de Gagnon made the following statement: 'I am firmly convinced that the time will, and must, arrive when atheism will be the general opinion of all humanity, and when the latter will consider deism as a past phase, just as deist-Freemasons are above religious divisions. We must not only place ourselves above different religions, but above all belief in any God whatsoever.'"

BLUE MASONRY

Below we give a short account of the most important grades in Grand Orient Masonry, that is: Blue Masonry,

Rose-Croix, and Kadosch degrees as practised in France. In these will be found the same pantheistic and nature ideas as expressed in their symbolism.

According to Bazot, Secretary-General of the Grand Orient, 1812:

"Masonry is merely the primitive cult of man discovered after his first wants are satisfied. The Brahmans and Egyptian priests transmitted its mysteries to Solomon. Jerusalem, victim of revolutions, having been destroyed, the Jewish people being dispersed, this Masonry spread with them all over the earth."

And man's place in this cult is thus expressed in an official Dutch Masonic document: "A sacred unity reigns and governs in the vast firmament. There is only one mission, one moral, one God . . . we, men, form a whole with the Great Being. All ends in this revelation: *We are God!*" Here we find the pantheistic idea of Judaism, its race, its God Yahveh. As Claudio Jannet and Louis d'Estampes wrote in *La Franc-Maçonnerie et la Révolution*, 1884:

"This deification of humanity is not at first openly stated by Freemasonry, but is insinuated in all its rites and expressed in all its symbols. A vast temple is to be built, apprentices, fellow-craftsmen, and masters work at it; Hiram or Adonhiram, one of these masters, is killed by three craftsmen in order to obtain the word of Master; the body of this Master, hidden in the earth, has to be found and replaced and his death avenged; the building of the temple is resumed and is to be finished; such is the fundamental and universal allegory, basis and essence of Freemasonry and all secret societies. Thus do all their rites and manuals, their most authorised orators and interpreters teach it. This allegory is indicated in the grades of Apprentice and Fellow-craft, is developed at length in that of Master, is completed and explained in the grades of Rose-Croix and Kadosch, and in the last grades of the Misraim rite it reaches its final development."

The three assassins to be pursued and exterminated are: superstitions, prejudices, and tyranny; that is, religion, moral control, monarchy and all authority, family, property, and nationality.

As we have already shown, French Masonry was captured, just before the French Revolution of 1789, by Weishaupt, and secretly illuminised by certain of his high adepts. He thus gained direction of all the lodges, and to-day, even, the taint of his pernicious system still remains amongst them, and among all those who are in any way linked to them. The fundamental thought of this system is thus expressed by Weishaupt himself:

"Equality and liberty are the essential rights which man in his original and primitive perfection received from nature. The first attack upon this equality was made by property; the first attack upon liberty was made by political societies or Governments; the sole supports of property and Governments are the religious and civil laws. Therefore, to establish man in his primitive rights of equality and liberty, we must begin by destroying all religion, all civil society, and finish by abolishing property."

To which Claudio Jannet adds: "These few lines indicate the root idea of Masonry and all secret societies; the germ is found in the symbolic grades, it is scientifically developed in the high grades, and brutally realised in the communism of the International and the anarchism of Bakunin and Socialist democracy." And we would add: in the Soviet system in the Russia of to-day, and again attempted in Spain, South America, and elsewhere.

Briefly, the three grades represent generation, putrefaction, and regeneration. The Temple, that of nature, is maintained, as Clavel says, by two Pillars, "Boaz and Jakin, the generative principles; the one, light, life, and good, the other darkness, death, and evil; they maintain the equilibrium of the world." It is the dualism of the Gnostics, Manichæans, the Jewish Magical Cabala, and all ancient mysteries. In each grade an oath of secrecy, etc., is taken. In the first grade, neither clothed nor yet unclothed, the candidate enters as the man of nature who is to receive the light; he is the rough stone upon which he has to work, under the direction of his chiefs, to free himself from prejudices, vices, and superstitions. The Apprentice thus freed passes from the Pillar Jakin to the Pillar Boaz, from natural science to wisdom, as he

enters the second grade, Fellow-craft, in which he is to learn to know the letter G, the God of Masonry. Speaking of the consecration of the triangle in the lodges, Ragon writes: "In the centre is the Hebrew letter Yod, life-giving spirit, or fire, generative principle, represented by the letter G, initial of the word God in northern languages, and whose philosophic signification is generation." Further, according to Ragon, the grade of Master allegorically represents the death of the Light-God, solar, philosophic, or physical putrefaction, for the life is withdrawn, as expressed in the grade word *Macbenac*—the flesh leaves the bones, and out of which arises the regenerated form. Finally, as Ragon explains:

"The entire triangle has always signified God or nature, and the allegories of the truths, foundation of the early mysteries, the successive and eternal acts of nature: (1) that all is formed by generation; (2) that destruction follows generation in all its works; (3) and that generation re-establishes under other forms the actions of destruction."

In revolutionary Masonry and secret societies this pantheistic and cabalistic creed is applied to all aspects of life; old ideas and opinions are destroyed, others, new and subversive, are insinuated and more or less unconsciously absorbed and established; Christian beliefs are perverted and nullified; man, illumined, apparently becomes his own redeemer, and God, though in truth enslaved to the invisible hierarchy—according to some the kundalini is man's redeemer! Kings are dethroned and replaced by some form of disintegrating republic or socialist democracy. It is death to all old traditions and civilisations, and out of inevitable chaos and putrefaction is to arise the "New Heaven and New Earth," the Universal Brotherhood of all these subversive and Judaic sects.

ROSE-CROIX

As Gaston Martin tells us: "All Freemasons of the three obediences in friendly relations, belong to what in politics is called 'the Left.' The shades in doctrine

are not such as to prevent accord reigning amongst all the members." These three obediences are: the Grand Orient, the Grand Lodge, and the Droit Humain.

"As the three grades of ordinary Masonry [said Louis Blanc] include a great number of men opposed by position and principles to every project of social subversion, the innovators multiplied the degrees of the mystic ladder to be climbed; they created secret lodges reserved for ardent souls; they instituted the high grades of *élus*, *chevalier du soleil*, *Rose-Croix*, *stricte observance*, of *Kadosch* or regenerated man, mysterious sanctuaries whose doors only open to the adept after a long series of tests, calculated to establish the progress of his revolutionary education, to prove the firmness of his faith, to try the temper of his heart. There was, in the midst of a crowd of practices, sometimes puerile, sometimes sinister, nothing which related to the ideas of freedom or equality" (*History of French Revolution*).

In the Rose-Croix grade, when holding Chapter the lodge should be hung with red, and in the East a triangular altar, one face turned to the West. On this altar should be a great transparent picture representing a Calvary; two crosses at the side (good and evil, light and darkness, of the Manichæans), and on that in the centre is a rose and interlaced drapery, above being the inscription I.N.R.I. Below, in front of the picture, there are broken pillars, on the ruins of which are the sleeping watchmen; in the midst of them is a kind of tomb whose upper stone has been moved and out of which comes a shroud. When there is a reception the hangings, transparency, and altar should be covered with black sown with tears. There should be three great triangular pillars above which are the three virtues, Faith, Hope, and Charity, or as Ragon suggests: active, passive, and manifestation of the Creative Principle.

At the opening of the Lodge the "Très-sage" is seated on the third of the seven steps of the altar, his head supported by his hand. After the first orders, he says: "My brother, you see me overwhelmed with sadness; all has changed; the veil of the temple is rent, the pillars of masonry are broken, the cubic stone sweats

blood and water, the Word is lost, *et consummatum est.*" The first and second chevaliers are requested, with the help of other worthy chevaliers, to look on the pillars and find the lost Word. Each brother gives the Word, whispered in the ear—the lost Word is found, and, paying homage to the Supreme Architect, all rise and, turning to the East, make sign and bow with one knee on the ground. In the East is the Flaming Star, the Delta and the letter G or J, signs of fire. The Chapter is opened.

The prepared candidate is led into the lodge, now hung with black, and when questioned, replies that he was born of noble parents of the Tribe of Judah, his country is Judea, and he professes the art of Masonry. He is then told that the Word is lost, and they hope to find it through his courage; was he willing to use it for that purpose? Consenting, he takes the oath, and finally, in the lodge, now hung with red, he replies to questions again, that he comes from Judea, passing through Nazareth, led by Raphael, and he is of the Tribe of Judah. Uniting the initials of these four names, he makes I.N.R.I.—he has found the lost Word. The candidate then kneels at the foot of the altar, and the "Très-sage" places his naked sword on the head and admits, receives, and constitutes him now and for ever, *Chevalier prince de l'aigle et du pélican, perfect free Mason of Hérédon, under the sovereign title of Rose-Croix*. He is then raised, given the sash, word, sign, and grip; the Word is I.N.R.I. (*Recueil précieux, Avignon, 1810; Teissier, Manuel, 1854*). Such is the grade of *Rose-Croix* of the Scottish Rite. The French rite only differs in the drawing up of formulæ and accessories. It is on Good Friday that the *Rose-Croix* hold their Chapters and have their receptions (Deschamps, 1881).

A few explanations of the symbolism as given by the Jewish writer, Ragon, "sacred" Grand Orient authority, in his *Cours philosophique*, etc., 1841, are enlightening:

"Three major events should fix the attention of the *Rose-Croix*: the creation of the world (generation), the deluge of Noah

(destruction), and the redemption of mankind (regeneration). The triple consideration should be, in fact, ever present in the mind of all Freemasons, since the royal art has, like the ancient mysteries, no other aim than the knowledge of nature, where all are born, die, and regenerate themselves. . . . This regeneration of man was and will always be the work of the philosophy practised in the mysteries . . . the eagle is liberty, the Rose-Croix, humanity, symbolised by the pelican. . . . The rose was also the emblem of the woman, and as the cross or triple phallus symbolised virility or the sun in all its force, the combination of these two emblems offers one more meaning expressing, as the Indian *lingam*, the union of the two sexes, symbol of universal generation. . . . Fire (or vital energy) is concealed everywhere, it embraces all nature, it produces, it renews, it divides, it consumes, it maintains the whole body . . . heat and light are but its modifications, fecundity, movement, and life the effects (of the letters I.N.R.I., he says). Their combination formed a mysterious meaning long before Christianity and the sages of antiquity had attached to it one of the greatest secrets of nature; that of universal regeneration."

Thus they express it: *Ignis Natura Renovatur Integra*—entire nature is renewed by fire.

Finally, there is the supper:

"All ancient mystagogies were terminated by all breaking bread and tasting the wine from a common cup, to recall among themselves the community of goods and that initiates have nothing of their own. The bread and wine are consecrated. This mystic nourishment, which should feed body and soul, was an emblem of immortality"

active and passive forces!

Thus we see that this Rose-Croix grade is a complete perversion of Christian symbolism and sacred beliefs, it is the cult of nature by whose forces, generation, destruction, and regeneration the adept, under the mask of deification or development of latent powers, is led to the slavery of illuminism, whereby he becomes a willing instrument in the hands of some powerful and unscrupulous but unknown leaders, who profess as their

goal the emancipation of humanity, through whom they hope to rule the world.

KADOSCH

In the *Tuileur de l'écossisme*, 1821, it is said:

"30th degree, grand inquisitor, grand élu, chevalier Kadosch, also called White and Black Eagle. Although the Scottish, they say, never confer this grade except by communication, and that it occupies, in the ancient rite, only the thirtieth degree, it must be considered as the final, the real aim of the Scottish Rite, just as it is the *nec plus ultra* of the Templar Masonry. In it they commemorate the abolition of the Order of the Templars by Philippe le Bel and Pope Clement V, and the punishment of the first Grand Master Jacques Molay, who perished in the flames, 11 March, 1314."

As Deschamps writes, 1881:

"In vain they repeat with complaisance that the Kadosch of France is purely philosophic. . . . War to the throne and the altar is the grand cry of the Order. The fierce *Nekam Adonai* (Vengeance Lord!) has produced the Illuminati and the Carbonari. In the hands of fanatical men, aided by favourable circumstances, it constantly gives similar results."

According to the manuals of Willaume and Teissier, authorised by the Grand Orient, the cry, when making the sign of the grade, is *Nekam Adonai*, and the three passwords for entry into the Supreme Council all begin with *Nekam*—Vengeance!

Ragon further writes:

"The more or less development, extension, or application given to vengeance introduces into the Kadosch a multitude of variants, or rather, makes it like so many different grades (some he admits are horrible). One finds in very old manuscripts of English Masonry that the Kadosch is called *Killer*."

It apparently belongs to all rites, among others: 30th

degree Scottish Rite, 66th Egyptian or Misraim Rite, 25th Hérédon Rite or Perfection Rite or Order of the Temple, believed to be its source, 10th degree Rite of Saint-Martin, also in the Lyons Lodge, which served later as the cradle of French Illuminism under the name of *chevaliers bienfaisants de la sainte cité*, 1743 (Deschamps). Again, in his *Cours d'initiations*, 1842, Ragon writes of this grade:

"It bears with reason the title *nec plus ultra*; the three degrees above are merely administrative. . . . The Kadosch is not only the Mason of the Lodges, the Mason of the Chapters, but admitted to the third sanctuary, it is to him that these two precepts of ancient initiation will be addressed. Give yourself to the science of nature, study politics for the good of your fellow-creatures. Penetrate the secrets of religion and of high sciences, and communicate your ideas with prudence . . . the initiate, therefore, studied politics and religion."

He then tells us that there are four apartments in the grade, and the initiation is accomplished in the fourth. He says: "The Hebrew word *Kadosch* signifies *saint*, consecrated, purified. It must not be thought by that that the Knights of the White and Black Eagle have any pretensions to sanctity, they wish to express by this word that they alone are the elect, men *par excellence*, purified of all the dregs of Prejudices."

In the fourth room, which is hung with red, sits the Supreme Council.

"Reaching this divine sanctuary the candidate learns the pledges that he contracts. There is a cross in this sanctuary, a three-headed serpent wearing, the first a crown, the second a tiara, and the third a sword; they give him a dagger with a black and white blade. The cross, says Ragon, is the phallic Tau. The serpent represents the evil principle; its three heads are the emblem of the abuses or evil which has entered into the three high classes of society. The head of the serpent which wears a crown indicates the *sovereigns*, that which wears a tiara or key indicates the *Popes*, that which carries a sword the *Army*. . . ."

The dagger, Mithraic or the sickle of Saturn,

"morally recalls to the grand elect that he must continually work to fight against and destroy prejudices, ignorance, and superstition, or that which is upon the three heads of the serpent."

Finally, the new grand elect Kadosch is told:

"... Thou knowest thyself; never forget that there exists no degree of good fortune to which the man who enters again into his primitive rights could not aspire to. Forget not that thou hast within thyself the precious thread (kundalini) by aid of which thou art able to come out of the labyrinth of material things. . . . Reintegrated (by illuminism) to-day into thy natural (or primitive) rights, behold thyself for ever freed from the yoke of prejudices; apply thyself without ceasing to deliver thy fellow-creatures from it" (Ragon; Willaume; and Teissier).

In the *Morning Post*, 14 July, 1920, *Cause of the World Unrest*, speaking of this revolutionary Masonry, it said: "When at length the candidate is admitted into the 30th grade, and after going through terrifying ordeals to test his obedience and secrecy, becomes a Knight Kadosch, he learns that it is no longer Adoniram or Hiram whose death cries for vengeance." And their catechism says:

"Do you fully understand that this degree is not, like much of so-called Masonry, a sham that means nothing and amounts to nothing . . . that what you are now engaged in is *real*, will require the performance of *duty*, will exact *sacrifice*, will expose you to *danger*, and that this Order means to deal with the affairs of nations, and be once more a *Power* in the world."

WOMEN IN MASONRY

And the women too were drawn into the Masonic net. Minos, one of Weishaupt's chiefs, wrote: "Women exercise too great an influence over men for us to hope to reform the world if they themselves are not reformed . . . but they will need something which directs and stimulates them: an order, meetings for reception, secrets etc. . . ." According to Albert Lantoiné, the Masonic

writer of the Grand Lodge of France, the Anderson Constitution, 1723, says: "Slaves, women, immoral and dishonoured persons cannot be admitted, but only men of good reputation." However, Clavel informs us that Freemasonry for women was first instituted, 1730, in France, but until after 1760 the forms varied in name and ritual, and it was only recognised and sanctioned by the Grand Orient in 1774, on condition that meetings were held by officers of regular lodges. Later they were attached to a masculine lodge, receiving its name, that is to say, 'Loge d'adoption.' In 1743 the sisters of the Order of the *Félicitaires*, in imagination, sailed under the pilotage of the brothers to the Isle of Felicity, and in 1747 was instituted the Order of the *Fendeurs*, or woodcutters, copied from the coterie of the Charbonniers. The lodge was the Chantier or woodyard, the members were cousins and cousines. Still another was the Order of the *Chevaliers and Nymphes de la Rose*. These were frequented by men and women of the Court, and clothed as peasants, they joined in all the rowdyism of popular gaiety.

Later these were succeeded by others more closely akin to ordinary Masonry, and about 1760, and later, the most famous were the Lodges, *des Neuf sœurs*, presided over by Mme Helvétius, the *Contrat social*, with the Princess de Lamballe as President, and the Duchesse de Chartres as Grand Mistress (or Master!), and *La Candeur*. In *The Power and Secret of the Jesuits*, 1930, Fülöp-Miller writes:

"The leaders of the Enlightenment (*Encyclopædists*), Montesquieu, d'Alembert, Diderot, Lamettrie, Helvétius, La Chalotais, and shortly before his death, Voltaire, were members of the Parisian Lodge 'At the Nine Sisters.' . . . The success of the great *Encyclopædists* was to a considerable extent due to the initiative and support of the Parisian Grand Lodge."

And yet they could not save the Princess de Lamballe from her horrible death at the hands of the revolutionaries! The fêtes and balls of these women's lodges

were frequented by all that was most brilliant in literature, art, and nobility; the whole Court was infatuated by Freemasonry. But as Ragon says, although frivolous in appearance, these societies were powerful agents for sowing in the minds of members the germs of the Masonic principles of equality.

The Masonry of adoption, says Teissier, consists of five principal grades, of which three are obligatory: Apprentice, Fellow-craft, Master; the others were Perfect Master and *Souveraine illustré écossaise*. This last grade was political, and a Florence journal, *Vera buona novella*, gives the speech of the Grand Master before the reception. After the oath of secrecy he says, "... An arduous but sublime task is henceforth imposed upon you. The first of your obligations will be to incense the people against kings and priests, in café, theatre, and evening entertainment work with this sacrosanct intention" (Deschamp). This infatuation persisted during the Empire, Restoration, and following régimes.

MISRAIM RITE

At the beginning of the nineteenth century the Masonry of Cagliostro reappeared, combined with the so-called French and Scottish grades under the name of Misraim or Egyptian Rite. It had 90 degrees. As Clavel writes:

"This system to which great antiquity is attributed, is divided into four classes, called: symbolic, philosophic, mystic, and cabalistic. The degrees of instruction were borrowed from Scottish Rite, Martinism, Hermetic Masonry, and various reforms formerly in force in Germany and France and whose text-books are now found only in the archives of connoisseurs. At first postulants could only attain to the 87th degree. The other three, which complete the system, were reserved for the Unknown Superiors, and even the names of these degrees were hidden from the brothers in the lower grades. Thus organised the Misraim Rite spread, in the second French invasion of the first Empire, into the Kingdom of Italy and Naples. . . . It was brought back to France in 1814 and propagated later in Belgium, Ireland, and Switzerland."

According to Ragon, in his *Cours Philosophique des*

Initiations, 1841, their solemn feasts were held at the Equinoxes; during the vernal under the name of *awakening of nature*; during the autumnal under the name of *repose of nature*. Further he writes:

“The 87th degree has three apartments. The first is hung in black and represents *chaos*; it is lighted by a single light. The second is lighted by three lights and hung with green, symbolising *hope*. The third is lighted by 72 candles and on the entrance door is a transparency of a Jehovah on a throne—sign of eternal creation and the vital fire of nature.”

Now, according to Eliphas Levi—

“The name Jehovah resolves into 72 names, called *Shemahamphoras*. The art of employing these 72 names and discovering therein the key of universal science is called by the cabalists the Keys of Solomon . . . by the aid of these signs and their infinite combinations it is possible to arrive at the natural and mathematical revelation of all secrets of nature.”

Here again, as in all such grades, it is the eternal Pan with his seven-voiced flute!

CHAPTER V

CARBONARI, MAZZINI, L'ALLIANCE-ISRAELITE-UNIVERSELLE AND KARL MARX

IN a prefatory letter to George Pitt-Rivers's *World Significance of the Russian Revolution*, 1920, the Jew, Dr. Oscar Levy, wrote:

"There is no race in the world more enigmatic, more fatal, and, therefore, more interesting than the Jews. Every writer who, like yourself, is oppressed by the aspect of the present and embarrassed by his anxieties for the future must try to elucidate the Jewish question and its bearing upon our age. For the question of the Jews and their influence on the world, past and present, cuts to the root of all things."

One of the most powerful instruments of Jewish universality of the last century was the *Carbonaro* and its affiliations, of which it is said both Mme Blavatsky, 1856, and later Dr. Steiner, were members. Two of the most formidable leaders of the Haute-Vente, known, except to the few, only by their pseudonyms, were *Nubius* and his Jew colleague, *Petit-Tigre* or *Piccolo-Tigre*; and their sinister methods of enticing the unwary into their universal net have been exposed by the latter in the following letter of instructions sent by him to the superior agents of the Piedmontese Vente, 18 January, 1822:

"It is essential to isolate the man from his family and cause him to lose his morals. . . . He loves the long talks of the café, the idleness of the shows. Entice him, draw him away, give him any kind of importance, teach him discreetly to tire of his daily work, and in this way . . . after having shown him how tiresome all duties are, inculcate in him the desire for another existence. Man is born a rebel. Stir up his desire for rebellion as far as the fire, but let not the conflagration burst out! It is a preparation for the great work which you must begin. When you have

insinuated in several minds the distaste of family and religion, let drop certain words which will incite the desire to become affiliated to the nearest lodge. This vanity of the bourgeois to identify himself with Freemasonry has something so banal and so universal that I am ever in admiration before human stupidity. . . ."

Both des Mousseaux and Crétineau-Joly tell how Nubius, this formidable chief of occultism, gained the confidence of the Prince de Metternich, Prime Minister of Austria, and thus drew from him most political secrets of Europe. *Gaetano*, the pseudonym of a Lombard noble named V——, member of the Haute-Vente, was placed near Metternich, at Vienna, there to spy, observe, and report to Nubius. In one such report, 23 January, 1844, he confessed to fears and doubts:

" . . . We aspire to corrupt in order to attain to govern. . . . We have corrupted too much. . . . I begin to fear that we will not be able to stem the torrent we have let loose. There are insatiable passions of which I did not guess, *unknown appetites, savage hatreds* which ferment around and under us. . . . It has been very easy to pervert; will it also always be easy to muzzle the pervers? . . . I am disturbed, for I am getting old, I have lost my illusions, I do not wish, poor and denuded of everything, to assist as a theatrical supernumerary in the triumph which I have created and which would repudiate me by confiscating my fortune and taking off my head. We have gone too much to the extreme in many things. We have taken from the people all the gods of heaven and earth which had their homage. We have torn from them their religious faith, their faith in monarchy, their honesty and their family virtues, and we hear in the distance their sinister roarings. We tremble, for the monster may devour us. . . . The world is launched on the declivity of democracy, and for some time for me democracy has meant demagoguery. Our twenty years of intrigues run the risk of being wiped out by babblers who would flatter the people, pull the legs off the nobility, after having machine-gunned the clergy. . . . I have as yet no remorse, but I am agitated with fears, and in your place, as I perceive the spirit in Europe, I should not wish to take upon my head a responsibility which might lead Joseph Mazzini to the Capitol. Mazzini at the Capitol! Nubius on the Tarpeian rock or in oblivion! . . . Does this dream smile upon you, O Nubius! "

In 1849 Metternich, at last realising the truth, exclaimed:

"... In Germany the Jews occupy the principal rôles and are first-rate revolutionaries. They are writers, philosophers, poets, orators, publicists, and bankers, and on their heads and in their hearts all the weight of ancient ignominy! They will one day be terrible for Germany . . . *probably followed by a morrow terrible for them*" (Rougeyron, 1861).

And this "consummate scoundrel" Nubius, according to des Mousseaux, "was poisoned by one of his own followers after having done marvels in favour of anti-Christian revolution." Again des Mousseaux writes:

"But whence comes this sinister marvel (the progressive Judaic power)? It comes from the failing of the Christian faith . . . from the progress of secret societies, filled with apostate Christians who desire what the Jew desires; that is to say, Judaic civilisation as given to us by our teacher and master, the philosophic Jew, the Jew of the 'Alliance universelle.'"

Carbonarism was a forcing-ground for the propagation and building-up of the Universal Republic, and Domenico Anghera, writing in 1864, tells us that about 1820-21 the work of the Carbonari was directed by the Masonic lodges and conducted by their adepts. But all Masons were not carbonari, only those definitely Republican. These secret societies have been agents in all insurrections and revolutions in Italy, Spain, and France. In Italy they were known as *Carbonarism*, in France as *Charbonnerie*, and in Spain as *Comuneros*, and they were all bound together by an occult direction, forming the irresistible weight of public opinion influencing elections. The Haute-Vente was composed of some corrupt grand seigneurs and of Jews, and was the continuation of the *Inner Order* constituted before the revolution of 1789. In the last grade, which few attained to,

"one learns that the aim of the Carbonari is entirely the same as that of the Illuminati. . . . The initiate swears the ruin of all religion and of all positive government, whether it is despotic or

democratic. All means for the execution of their plans are allowed, murder, poison, perjury, all are at their disposal."

So we are told by Jean Witt in his *Les Sociétés Secrètes de France et d'Italie*, 1830.

In their organisation all precaution was taken to prevent police penetration of the whole. Therefore Carbonarism consisted of the sovereign authority, the Haute-Vente, of Central Ventes, and under them again individual Ventes, both of unlimited number, the latter communicating with the Supreme Vente (Paris) only through the deputies of the Central Ventes, each member being again forbidden, on pain of death, to try to enter any other Vente but his own. To penetrate the army they had the legion, cohorts, centuries, and manipules. Members were called "bons cousins," and had each a pseudonym and a special number.

Their work has been thus described by the Jew carbonaro, *Piccolo-Tigre*, to his colleague Nubius, 5 January, 1846:

"... Everywhere I found minds much inclined to exaltation. All feel that the old world is cracking, and that kings are finished. ... The harvest made should fructify. ... The fall of thrones makes it no longer doubtful to me, who have come from studying the work of our societies in France, Switzerland, and Germany, and even Prussia. The assault which, a few years from now, or perhaps a few months, will be delivered upon the princes of the earth, will bury them under the ruins of their *powerless armies* and their decrepit monarchies. *Everywhere there is enthusiasm among our people and apathy and indifference among the enemy* (as we see to-day!). It is a certain and infallible sign of success. ... In order to kill surely the old world we have believed it necessary to stifle the Catholic and Christian germ. ... This brave Mazzini, whom I have met at various times, has always his humanitarian dream in his brain and in his mouth. But, apart from his small failings and his methods of assassinations, he has good in him. With his mysticism he strikes the attention of the masses who understand nothing of his grand airs of prophet or his discourses of a cosmopolitan Illuminatus. ..."

Mazzini, however, by his activity and audacity which

recoiled from no means, succeeded in making himself a kind of supreme director over all that was most young and most democratic in the lodges, ventes, and clandestine clubs; in 1832 he founded at Marseilles the journal and society of *Jeune-Italie*, and from end to end Italy was soon as on a volcano. Among their articles of adherence were: "Art. 2.—Having recognised the horrible evils of absolute power, and those still greater of constitutional monarchies, we must work to found a republic one and indivisible. Art. 30.—Those who will not obey the order of the secret societies, or who reveal the mysteries, will be mercilessly stabbed. The same punishment for traitors. Art. 31.—The Secret Tribunal will pronounce the sentence, and will appoint one or two affiliates for its immediate execution. Art. 32.—Whoever shall refuse to execute the order will be reputed a perjurer, and as such killed at once. . . ." The *Jeune-Allemagne*, largely dominated by Jews, was working for the 1848 revolution; and, as Eckert wrote: "Mazzini was head of *Jeune-Europe* and of the warrior power of Masonry." The Universal Republic prepared by Mazzini and *Jeune-Europe* appeared as if it would triumph everywhere—but it was premature!

Much later, in 1865, he founded the *Alliance-républicaine-universelle* in America, and in January 1867 issued an appeal, hoping thereby to spread his idea in that vast country. Its organisation was in reality a League of Nations:

"The association should be composed of distinct sections. . . . These sections will be so many representatives of future republics, whilst their delegates, united in a Central Council, will represent the solidarity of republics, realisation of which is the supreme aim proposed for the work of the Alliance. The Central Council should be composed of a president, secretary of finance, secretary of records, and as many secretaries as there shall be nationalities represented in the Council. Each secretary, representing thus a republic, present or future, will be the accredited member of his own section and intermediary for it. . . . The proceedings of the Central Council will be secret. . . . General orders and regulations will emanate from the Central Council. Special agents

nominated by the Central Council for all affairs necessary for the organisation or extension of the *Alliance-républicaine-universelle* . . ." (Deschamps, 1881).

Further, we find the Jew Freemason Crémieux, founder and president of the *Alliance-israélite-universelle*, proclaiming in the name of the Provisional Government, 1848: "The Republic will do what Masonry does, it will become the splendid pledge of the union of peoples over all points of the globe on all sides of our triangle. . . . Citizens and brothers of Freemasonry! Long live the Republic!"

Finally Mazzini, dreamer of this Universal Republic, in his instructions to his followers, 1 November, 1846, said:

"Associate, associate, associate! Everything is in that word. Secret Societies give an irresistible force to the party that can invoke them. Do not be afraid to see them divide; the more they divide the better it will be; all move towards the same end by different roads. . . . The secret is necessary to give security to the members, but a certain transparency is needed to inspire fear in those who stand still. When a great number of associates receive orders to spread an idea and form public opinion, and can for a moment work together they will find the old edifice penetrated in all parts and falling as by a miracle at the least breath of Progress. They will be astonished to see kings, nobles, the rich and the priests, who form the carcass of the old social edifice, fly before the sole power of opinion. Courage, therefore, and perseverance!"

To know, to dare, to will, to keep silence! Such is the system common to all occult, subversive, and secret societies, always apparently controlled by some Unknown Superiors working for the Universal Domination.

L'ALLIANCE-ISRAËLITE-UNIVERSELLE

In 1869, in his book *Le Juif*, the Chevalier Gougenot des Mousseaux wrote:

"The anti-religious but, above all, anti-Christian efforts which distinguish the present epoch have a character of concen-

tration and *universality* which marks the stamp of the Jew, the supreme patron of the unification of peoples, because he is the cosmopolitan people *par excellence*; because the Jew prepares by the licence of the *libre-pensée*, the era called by him 'Messianic'—the day of his universal triumph. He attributes its near realisation to the principles spread by the philosophers of the eighteenth century; the men at once unbelievers and cabalists, whose work prepared the Judaizing of the world. The character of *universality* will be noted in *L'Alliance-israélite-universelle*, in the *Universal Association of Freemasonry*, and in the more recent auxiliaries, *L'Alliance-universelle-religieuse*, open to those who are still frightened off by the name of Israelite and finally in the *Ligue-universelle de l'enseignement* . . ."

L'Alliance-israélite-universelle, that vast revolutionary association of defence, attack, and propaganda, with its astonishing diversity of membership, was founded by the Jew Adolphe Crémieux, who, according to the *Archives israélites*, was "elected in 1869, Sovereign Grand Master of the Scottish Rite of Freemasonry, the highest dignity of the Masonic Order in France." The Alliance arose out of the slackening of the Jewish religion and the spread of the revolutionary reformed *libre-pensée* movement, and its dogmas were those of Freemasonry and Occultism. In 1861, the same Jewish journal wrote:

"*L'Alliance-israélite-universelle* . . . addresses itself to all religions. . . . It desires to penetrate into all religions as it has penetrated into all countries. How many nations have disappeared? How many religions will in turn vanish? *Israel will not cease to exist* . . . the religion of Israel will not perish; it is the unity of God."

From Edouard Drumont's *La France Juive*, 1886, we draw the following information about this same Alliance. As we know, Crémieux, its founder, was an important leader of French democracy, and he more than any other gave a strictly Jewish character to the French revolutionary movement; "He prepared and loudly proclaimed, during the last years of his life, the Messianic reign, the time so long expected when all nations will be

subject to Israel and all men will work for the representatives of the race blessed by Jehovah." The Alliance was founded in 1860, and its first General Assembly took place, 30 May, 1861. "In reality it had already functioned secretly for many years, but certain Jews, sure of victory, felt the need of an official power, an effective representative of their nation which could speak to Europe in its name."

The constitution of the Alliance is apparently very simple. Any Jew, by paying a yearly subscription of six francs, could belong to it. It is governed by a Central Committee in Paris, composed at first of forty members and later of sixty, elected for nine years by the vote of all members of the Alliance. From among themselves the Central Committee elected every year a bureau consisting of a President, two Vice-Presidents, a Treasurer, and a Secretary-General. A committee could be constituted wherever the society had ten adherents, and a Regional Committee could be constituted in any country where there were several local committees. In local and regional matters these committees acted on their own responsibility, but in matters concerning the Association they acted on communications received from the Central Committee. Subscriptions were collected and remitted to the Central body. In 1886 the members were about 28,000, and the budget of the Association was about a million francs, but their real resources were almost unlimited.

Among the societies attached to it were: The Anglo-Jewish Association, the Union of American Hebrew Congregations, the B'nai B'rith of America, etc. Controlling by money most of the big European Press and acting through them upon the peoples, the Israelites had nevertheless numerous journals addressed solely to the Jews, such as *Archives israélites*, *l'Univers israélite* of Paris, the *Jewish Chronicle*, the *Jewish World* of London, the *Jewish Messenger* of New York, etc. As Crémieux said: "L'Alliance is not a French, German, or English Alliance; it is Jewish, it is universal. That is why it progresses, why it succeeds." The Alliance was treated on

an equality by the Powers; it sent notes, protests, and even ultimata which were received and considered by the Sovereigns, as for example, the question of Roumania in 1867-68, and the oppression of its people by the Jew usurers. Crémieux successfully intervened in favour of the Jews.

The dogmas of *l'Alliance-israélite-universelle* are those of reformed Judaism, which, according to the rationalist Kluber, "were prepared by Moïse Mendelssohn—friend of Mirabeau— . . . [and] would in all probability lead to a pure Deism or natural religion whose followers need not belong to the Judaic race." It hopes to Judaize the world and open the way for Judaic expansion and development, penetrating all religions and all nations. According to Léon de Poncins, 1928, the Jewish Masonic Order B'nai B'rith was founded in New York in 1843:

"It divides the world into eleven districts, of which seven are in the United States. The number of Lodges is about 500, with nearly 100,000 adherents. . . . According to well-informed sources, there is in the B'nai B'rith a super-position of secret societies ending in a single governing power. Above the B'nai B'rith are the B'nai Moshé, then the B'nai Zion, and finally the hidden centre of supreme command."

He makes the last statement without proof.

In this same book, *The Secret Powers behind Revolution*, de Poncins tells us that the League of Nations was largely due to the world-wide influence of *l'Alliance-israélite-universelle*, and was the realisation of a long-pursued and persistent Jewish idea and ambition. As for example: In March 1864, the *Archives israélites* published a letter written by a member of the Alliance, Levy Bing, in which he said:

"If, in a word, it is no longer permitted to give judgment oneself, but rather remit it to judges generally accepted and disinterested in the litigation, is it not natural, necessary, and, above all, important soon to see another tribunal, dealing with great

public disputes, with complaints between nations, judging as a final appeal, and whose word would be law? And this word, it is the word of God pronounced by his eldest sons, the Hebrews, and before which all younger sons [nations] will bow with respect, that is to say, the Universality of men, our brothers, our friends, our disciples."

HOLY VEHM

From time to time secret societies have played a great rôle in the life of the Germanic people. There was the "Holy Vehm," a secret society unique in the world whose name had for centuries throughout the German Empire made the powerful and simple alike tremble with fear. It openly admitted itself to be revolutionary, a secret Tribunal issuing and executing decrees, and during the Middle Ages acting in the name of the Emperor even when opposed to him. In the fourteenth and fifteenth centuries its number was estimated at 100,000. It differed essentially from the Masonic type of secret society, although its members qualified themselves as "seers" and "illuminés," that is, *Wissend*, while describing outsiders of all ranks by saying they "had not received the light."

The Mason Clavel, in his *Histoire Pittoresque de la Franc-maçonnerie et des Sociétés Secrètes*, 1843, gives a long and interesting account of the "Holy Vehm," linking it also, in its general aim, with the Assassins. He says:

"What, in its beginnings, had an appearance of equity and salutary result degenerated later into a crying abuse. The association no longer used its power to protect the feeble against the oppression of the strong; it employed it to satisfy personal vengeance; . . . [having ended by losing the support of the people] it was forced to succumb under the weight of the universal reprobation it had stirred up."

He gives the oath taken at a reception; receptions were always held in a cave or in the solitary depths of some forest, under a hawthorn tree:

"I swear to be faithful to the secret Tribunal, to defend it against myself, against water, sun, moon, stars, foliage of trees, all living beings, all that God has created between heaven and earth; against father, mother, brothers, sisters, wife, children, finally all men, the head of the Empire alone excepted [the Emperor was as a rule a *Wissend*]; to uphold the judgment of the secret Tribunal, to aid in its executions and denounce to the present or any other secret Tribunal all misdemeanours against its jurisdiction, which may come to my knowledge . . . so that the culprit should be judged as by law or judgment be suspended with the assent of the accuser. [No one and nothing created by God] will be able to persuade me to break this oath. . . . So help me God and his saints."

Further, Le Couteulx de Canteleu writes of this terrible Tribunal:

"In the old acts, still retained at Dortmund, the members of these tribunals were often designated under the name of Rose-Croix; there were three degrees of initiation: the Francs-juges, the real Francs-juges who executed the sentences of the first, and the Saints-juges of the secret Tribunal, whose duty it was to observe, to scour the country, and report on what went on."

They had signs and words for recognition. In 1371, after the Peace of Westphalia, they, reinforced by the wandering and proscribed Templars, according to Clavel, established themselves throughout the whole of eastern Germany, the Red Country, and the principal seat of the Holy Vehm was then at Dortmund and Westphalia. Although the abuses became so great and their power so formidable, it was only about the seventeenth century that their power was broken. As Baron de Bock says in his *Histoire du Tribunal Secret*, 1801: "These Tribunals, according to some, were never formally abolished by the laws of the Empire; they were only brought back to their original destination and circumscribed to the districts where they had the right to exercise their jurisdiction," which was ultimately public and very limited.

Jews were not admitted into the "Holy Vehm," and until the sixteenth century were not punishable under the Tribunals. Whether it still existed or not in some

secret organism, the old Vehmic spirit strongly marked the first Masonic lodges created in Germany during the eighteenth century, approved of and supported by Frederick the Great and his successors. His policy was to break the Franco-Austrian Alliance of 1756, and establish a united Germany under Prussian domination.

Again according to Clavel:

"Frederick the Great was received at Brunswick, 14-15 August, 1738, unknown to his father, the reigning King, who was always opposed to the establishment of the society in the State. . . . Becoming King, the Templar Masonic propaganda met with no further obstacles."

In 1740 he encouraged the foundation, at Berlin, of *La Grande Loge Nationale Aux Trois Globes*. He is said to have organised, in 1762, the 25 degrees of Scottish Masonry superimposed upon the Masonry of Saint-John, bringing it thus into more direct relations with the Templar system. After the apparent dissolution of Weishaupt's Illuminati Fessler, as Eckert says, took upon himself the task of giving an exterior form to the aims and methods of Illuminism. He, therefore, organised in Prussia the *Grande Loge Royal York A l'Amitié*, under the patronage of the Prince Royal, afterwards Frederick-William III, which served as a centre for anti-Christian and anti-social conspiracy. The idea of the reunion of Germany under Prussia never ceased to be the aim of these lodges, and after 1848 Bismarck was the man who grouped all the forces of secret societies under his own direction, and the Jews, allied with him from 1866, were his most active supporters in this unification.

And of recent German Masonry, the *Revue Internationale des Sociétés Secrètes*, 21 June, 1931, and 1 June, 1933, gave the following information. After the War all German lodges under whatever obedience tended towards denying the classic universalism of Masonry and admitted a Germanism equally strict.

"It fell back on itself and thought to discover that the world could only be cured by the culture and exaltation of Germanism.

And they dogmatically proclaimed it as being specifically German. Aryan domination, Christian spirituality, the principle of private property, and a Germanism opposed to all outside influence" (Dr. R. Teilhaber—*An. Mac. Uni.*, 1930).

Or as Dr. Steiner, late head of Anthroposophy or "Christian Illuminism," said at Stuttgart, 1918, the only nation in the world that knows right from wrong is the German nation, and Germany must fulfil her mission, otherwise European civilisation will be ruined.

KARL MARX

It has been said with good reason that the origin of Leninism and Bolshevism was firstly the *Encyclopædists*, and secondly, Marxist and other Socialist systems. The first were the atheists, *philosophes*, and *economistes* of the Hôtel d'Holbach, a lodge or literary academy founded about 1769, of which Voltaire was honorary and permanent president, having d'Alembert, Condorcet, Diderot, La Harpe, and others as members. Most books and pamphlets against religion, morals, and the Government were written and controlled by them; in this lodge they were revised, added to, cut, and corrected to suit their revolutionary propaganda, creating the mental, moral, and political outlook which brought about the French Revolution of 1789. Further, we have shown how Freemasonry, Carbonarism, and Martinism spread their cankers, secretly initiating the ideas which eventually led in part to the Russian Revolution of 1917. Out of this secret Masonry was built up the simpler outside manifestations, the Marxist and other Socialist systems, which in Russia culminated in the present Soviet régime of collectivism, slavery, immorality, and atheism. Their aim was that of Weishaupt—liberty and equality of the forests, upon the ruins of religion and property.

In 1850 several towns of Germany possessed workers' associations called *communes*. The heads of this conspiracy were Engels and Marx, and at the head of their manifesto, 1851, was written: "Proletarians of

all countries unite!" In 1862 the association developed immensely under the name of the *International Association of Workers*, and finally in 1864, at an assembly of workers in London, a committee was nominated of fifty members, who elaborated the statutes. Mazzini's manifesto and statutes were rejected and those of Marx unanimously adopted and ratified later at the Congress of Geneva in 1866. The International had two characteristics: the simple, non-political Socialists, and the political Jacobin Socialists; it is also curious to note that the latter almost inevitably eliminated or absorbed the former. Each year the all-supreme Congress indicated the seat of the General Council and nominated its members. This seat was at first in London, but in 1873 it was transferred to New York.

From 1864 to 1870 the International continued to develop; at its congresses the most revolutionary motions were heard and applauded, and in 1870 it was the promoter of the short-lived *Paris Commune*. Everywhere it was felt; the poison of its doctrines ate into the social life of all countries. As Dupont said at the Brussels Congress: "We no longer want Governments, for Governments crush us with taxes . . . we no longer want armies, for armies massacre us; we no longer want religion, for religion stifles the intelligence." And at a meeting of Internationals in London, 1869, Vezinier said: "The negation of Divinity is to affirm man in his strength and liberty. As for the family, we repudiate it with all our force in the name of the emancipation of mankind. . . ."

Besides the proletarian International and the universal republican International, there was that of *L'Alliance Internationale de la democratie-socialiste*, organised by Bakunin, 1850-60, which published its manifesto in 1868. It aimed at complete levelling of all men, it declared itself atheist, it desired the abolition of cults, the substitution of science for faith, and human justice for Divine justice. The workers' International inscribed on its banner: "Community of Property"; the republicans' International: "Community of Power";

the democrats' International: "Community of Property, Power, Women, and war against God."

This last was more terrible because of its advanced negotiations. In 1860 this Socialist-Democrats' International was affiliated to the International of the Workers, retaining a secret organisation, becoming a state within a state. Trouble arose, and the alliance was dissolved, but was soon reorganised by Bakunin as the *Fédération jurassienne*, and was excommunicated later by the International Congress at The Hague. Of these *anarchists* the Nihilist Kropotkin wrote: "Two great currents of ideas were found, the popular State and Anarchy—'an-archy,' that is to say, complete abolition of States and organisation of free federation of popular forces, production, and consumption."

In Russia the Nihilists were what the Socialist-Democrats, or the *Fédération jurassienne*, were elsewhere, only they increased to the utmost the principles of anarchy and destruction. Their dogma, which has given them their name, is that all is nothingness, zero, such as we find among the Manichæans and Martinists; they profess gross materialism, a return to nature. As Winterer wrote: "Nihilism is not a system, it is a negation of all religious, moral, political, and social order." It spread like the canker it was throughout Russia, and deeply attacked all organs of the social body; it included all ranks of Russian society—nobility, clergy, bourgeois, and officials, but few peasants. Its most valuable members were the cultured women of the universities. The heads of Nihilism were not in Russia, but in Western Europe, chiefly Switzerland. As Winterer continued:

"If Nihilism could for a short time only have at its disposal the enormous resources of the immense Empire, we would see a devastating torrent such as the world has never seen before precipitate itself from east to west, carrying upon the entire continent its terrible ravages."

The creators of theoretic Marxism were Jews, or of Jewish family, from Karl Marx to Trotsky and his band. The Jew, Dr. Angelo Rappoport, member of the

Bund and of the Poale Sion, in his book, *The Pioneers of the Russian Revolution*, 1918, wrote:

"The Bund, or General Union of the Jewish Workers, was founded in 1897. It is a political and economic association of the proletarian Jews. . . . It carried on active propaganda in Yiddish . . . [it] served as model to those who fought for liberty and were pioneers of the Russian Revolution. There was not a political organisation in the vast Empire which was not influenced by the Jews or directed by them—the Social-Democrats, the Revolutionary Socialist parties, and the Polish Socialist Party, all had Jews among their directors. . . ."

Moreover, the *Jewish World*, 25 June, 1931, said: "The real author of the Five-Years' Plan, Kaganovitz, is a Jew, and what is more, a great favourite of Stalin."

Are we not, in Bolshevism, witnessing that devastating torrent, feared by Winterer, having at its disposal the enormous resources of the immense Empire, pouring its ravages—economic, social, religious, and political—into the life of all countries, working for this Jewish World Revolution and World Domination?

In his book, *Le Temps de la Colère*, 1932, R. Valléry-Radot writes: "It is well to observe that in April 1917, the Judæo-Mason and financier of Wall Street, Jacob Schiff, head of the firm of Kuhn Loeb and Co., had publicly boasted of having had a share in the Russian Revolution." And of the Bolshevik philosophy, M. Pierre Dominique, brilliant editor of *La République*, says:

"The Bolsheviks have therefore a philosophy. Let us ask from whence have they got it? To be frank, they have drawn this philosophy from *L'Encyclopédie*, which was a vast enterprise of atheism and which, politically speaking, expressed itself in a precise way at the end of the eighteenth century by the French Revolution. They are attached to a philosophy which we find at the root of all socialist systems propagated during the nineteenth century, and particularly at the root of the Marx system. Thus its early source: *L'Encyclopédie*; later source and very diverse: the series of contemporaneous socialist systems. . . . Such are the deep origins of Leninism and of the Soviet revolution."

Further, both Bolshevism and Judæo-Masonry work for a Universal Republic by World Revolution.

In his famous *Catechism*, as given in the *Revue des Deux Mondes*, 1 June, 1880, Bakunin thus describes the revolutionary tool:

"The revolutionary is a man *dedicated*. He must have neither personal interests, business, sentiments, nor property. He must be absolutely absorbed in a single exclusive interest, a single thought, a single passion, *revolution*. He despises and hates actual morals; for him all is moral which favours the triumph of revolution, and immoral and criminal which impedes it. Between him and society there is a fight to the death, incessant and irreconcilable. He must be prepared to die, to endure torture, to put to death with his own hands all those who are obstacles to revolution. So much the worse for him if he has in this world links of family, friendship, or love. He is not a true revolutionary if his attachments stop his arm. Nevertheless, he must live in the midst of society feigning to be what he is not. He must penetrate everywhere, among the upper classes as among the middle, in the shop, the Church, the Army, the literary world, the secret police, and even the Imperial parlour. He must consider his subordinates as part of the revolutionary capital placed at his disposal, and he must dispose of it economically so as to draw all possible profit from it."

Further one reads in the statutes of *L'Alliance humanitaire universelle*:

"Kings, nobles, the aristocracy of money, employees of the police or of the administration, priests, and permanent armies are the enemies of mankind. Against them one has every right and every duty. All is permitted to annihilate them: violence, ruse, shot and shell, poison, and the dagger; the end sanctifies the means."

To-day the Masonic review *L'Accacia*, writes:

"Between Church and Freemasonry it is a war to the death, without mercy." And comparing this Judæo-Masonry and Revolution, M. Xavier Vallat aptly explains:

"Therefore we have on one side an organisation in appearance essentially anti-religious, Freemasonry, and it is found that

in addition it follows a revolutionary, social, and political aim! On the other side a Revolution in appearance political and social, to-day unveils itself as being profoundly atheistical! This singular meeting behind the mask of violent antagonism is of a nature to cause awakened minds to think" (*R.I.S.S.*, 1 January, 1933).

The revolutionary means of propaganda differs from that of yesterday only in its increased and extended field and facilities, including such international intercommunications as press, wireless, cinemas, etc. We have also our modern *Encyclopædists*, not a whit less powerful or persistent than those of the eighteenth century. Writing of that century in his *Paroles d'un révolté*, the noted Nihilist Kropotkin said:

"The brochure placed within reach of the masses the ideas of the *philosophes* and economists, precursors of the Revolution; pamphlets and leaflets stirred up agitation by attacking the three principal enemies: the King and his court, the aristocracy, the clergy. They did not theorise, they derided . . . the police in vain raided the libraries and arrested colporteurs; the unknown authors escaped to continue their work. . . . Placards printed or written by hand appeared on every occasion when something happened to interest the public. . . . It awakened in the hearts of the peasants, workers, and bourgeois hatred against their enemies, it announced the day of liberation and vengeance. . . . It overran the villages and prepared minds."

To-day in every country the Moscow-directed Communists have their centres of activity, their pamphlets, and their journals of revolt against capital, civil, and religious authority; their single thought, their single passion, the creation of a Soviet machine working for World Revolution which would bring in, not as they think, the reign of democracy, but that of unknown task-masters whose slaves they would eventually become. And to quote M. R. Vallery-Radot again:

"Having exiled the gods from the City, the modern world seeks for something to replace them, they know not what, which exists nowhere. . . . As on the eve of the Revolution, we perceive on the surface a diffused odour of heresy: the same treachery of words, the same confusion of principles . . . strange apostles try to reconcile with Christianity the Masonic ideologies

of Democracy, Humanity, Society, Progress, Pacifism, and Internationalism; by unavoidable but unilateral endosmose their dogmas dilute themselves into abstractions, their mysteries into politics."

Again:

"It is, that the Peace, whose fruits we are tasting to-day, should have nothing in common with former Treaties. It would accomplish the great Masonic plan sketched in 1789, taken up again in 1830, then in 1848 and in 1870, by proclaiming the coming of Universal Democracy."

What was said by Disraeli in 1876 might still be applied to present world conditions:

"The Governments of this country have to deal, not only with Governments, emperors, kings, and ministers, but also with secret societies, elements which must be taken into account, which at the last moment can bring all plans to naught, which have agents everywhere, agents without scruples, who incite assassinations and can, if necessary, lead a massacre."

And according to Disraeli men of Jewish race were found at the head of every such political secret society. George Sand also wrote: "There are moments when the history of Empires only nominally exists, and when there is nothing really alive but the sects hidden within them."

The mother of all these secret societies is Judæo-Masonry, whose principles are identical with those realised with Revolution. As Claudio Jannet says:

"It extends itself throughout the entire world, covering itself with mystery, acting in all parts of the social body . . . binding within it, by secret links, individual societies apparently most different. Its doctrines are everywhere the same; its unity, its universality thus explains the unity and universality of Revolution."

As to the directing power, in the report of the Third Congress at Nancy, 1882, the orator, Knight Kadosch, believed that the last degrees carried on an International Masonic work of very great penetration, and that probably from there came those mysterious words which

in the midst of uprisings passed at times through the crowds, setting them on fire "for the good of humanity." This secret hierarchy was also said to be Rosicrucian, a kind of Third Order, such as the "Hidden Chiefs" of the Stella Matutina.

René Guénon, orientalist, moreover explains in the *Voile d'Isis*, January 1933:

"Even if certain of these organisations, among the most outside, find themselves in opposition to each other, that will in no way prevent the effective existence of unity of direction. To sum up, there is something comparable to the rôle played by different actors in the same play in a theatre, and who, although opposed to each other none the less agree in the progress of the whole; each organisation also plays the rôle to which it is destined; and this can extend also to the esoteric domain where the elements which fight against one another none the less all obey, although quite unconsciously and involuntarily, a single direction whose existence they do not even suspect."

And as Henri Misley, who took an active part in Italy's revolutions about 1830, said: "I know the world a little, and I know that in all this great future that is being prepared, there are only four or five who hold the cards. A greater number believe they hold them, but they deceive themselves."

Again, in the Congress at Nancy, 1882, it was said:

"What force will not Masonry have upon the outside world, when around each lodge will exist a crowd of societies whose members, ten or fifteen times more numerous than the Masons, will receive inspiration and aim from the Masons, and will unite their efforts with ours for the great work which we pursue. Within this circle once founded, one must perpetuate with care a nucleus of young Masons in such a way that the young people of the schools will find themselves directly subjected to Masonic influences."

In the Convent, Grand Orient of France, 1923, was resolved: "An active propaganda is urgent, so that Freemasonry shall again become the inspirer, the mistress of the ideas through which democracy is to be brought to

perfection. . . . To influence social elements by spreading widely the teaching received within the institution." Some of these elements were "sports societies, boy scouts, art circles, choral and instrumental groups. All organisations which attract Republican youth to works of education, physical and intellectual." But as Mazzini exclaimed: "The difficulty is not to convince people, some great words, liberty, rights of man, progress, equality, fraternity, despotism, privilege, tyranny and slavery, are sufficient for that; the difficulty is to unite them. The day when they are united will be the day of the new era."

In *La Temps de la Colère*, M. Vallery-Radot, 1932, further elucidates the methods:

"What has been called the conquest of revolution is in reality only an implacable dogma affirmed by one party to the exclusion of all others . . . this party has known how to extend its conquests with admirable method, sometimes subterranean, as under the First Empire; sometimes combining infiltration with violent demonstration, as under the Restoration, the July Monarchy, the Republic of 1848; then again taking up its hidden intrigue under the Second Empire, and, finally, frankly unveiling its game under the Third Republic. . . . This intangible general Will revealed to the world by a half-fool as the sacred emanation of an autonomous humanity, who has to render account to no one but itself, this general Will calls itself Democracy, Progress, Revolution, Republic, Humanity, Laicity, but it is always the same Power, which shares it with none, jealously guarded by its priests and doctors."

And showing what may happen in the world if the nations do not awaken and realise the secret undermining force which is seeking the destruction of Christian civilisation, he says:

"There are in the tropics houses which appear solid, although slowly and surely the white ants are busy gnawing the internal structure. One day the inhabitants sit on the chairs, the chairs fall into dust; they lean against the walls, and the walls crumble away. Thus it is with our civilisation, of which we are so proud."

The following is taken from an article by O. de Frémond, in the *Revue Internationale des Sociétés Secrètes*, 1 July, 1932:

"Now, let us not forget, even in the opinion of the most optimistic, the people themselves are almost entirely de-Christianised . . . (*Mercur de France*, 1 April, 1932).

"And according to Cardinal Verdier: 'Every day we see the number of Pagans increase.' . . .

"The causes. . . .

"Without going back to the Renaissance or even to the Reform, which have both prepared the ground, we find as first cause the Revolution, called French, but in reality European, world even; the Revolution everywhere spreading nationalistic ideas and applying, more apparent than real, the false principles of the 'Rights of Man': *Liberty, Equality, and Fraternity*. . . . Let us not omit the Regency, which preceded by so little the Revolution. The great crisis, says Demolins in his *Histoire de France*, 1880, *à propos* the system of law, has had deplorable consequences: it developed above all in the higher classes, cupidity, craving for material powers, love of speculation; it displaced fortunes and rendered them unstable by detaching them from real estate in order to found them on the money-changing operations of the Bourse; it produced also in the organisation of property and public fortune an upset which should soon contribute to the entire collapse of society.

"Where are we a half-century later?

"The enormous material progress realised, thanks to the great discoveries of the nineteenth century and the leap they have still more made in the twentieth by bringing these discoveries to perfection; the new facilities of existence which flow from them instead of keeping people in admiration of such marvels, by reasonable use of them, in gratitude in short towards the Creator, upon whom they depend and who dispenses them to us, the people have, on the contrary, turned their backs upon religious practices and even on belief.

"Does this movement act of itself spontaneously and because of human passions of pleasure and pride, etc.? No! for the great part, a power has intervened which has pushed the wheel more and more: that which, systematically, credits all to man, his sagacity, his power to bring to perfection, and thus substitutes him, gradually and almost imperceptibly, in place of the Divine Creator, suppressing at the same time all obligation towards Him. First

indifference, then unbelief. The mixture of rationalist and materialist ideas. . . .

"It places all religions on the same equality: that is to say, recognises no religion. . . . What is the result? A society unbalanced and demoralised, where crimes abound, all the more so that the provocation of the Press more often remains unpunished, where general materialisation accentuates itself day by day. . . . From top to bottom of the social ladder there is no longer any but one motive, pleasure, but one agent, money. . . ."

Is it not "the greater Judaism, gradually casting non-Jewish thoughts and systems into Jewish moulds," as described by the *Jewish World* of 9 February, 1883?

CHAPTER VI

THE JEWISH QUESTION

IN order to illustrate the history of the Jewish people from its earliest beginnings down through the ages to the present day, as seen and depicted by the Jewish mind itself, we give the following account of a Jewish pageant, details of which were received from a friend who witnessed it in Chicago, and also from the *Chicago Tribune*, 4 July, 1933.

This marvellous, impressive, and spectacular pageant of "The Romance of a People," tracing the history of the Jewish race through the past forty centuries, was given on the Jewish Day in the Soldier Field, Chicago, 3-4 July, 1933. It was listened to almost in silence by 125,000 people, the vast majority being Jews. Most of the performers, 3,500 actors and 2,500 choristers, were amateurs, but with their race's inborn gift for vivid drama, and to their rabbis and cantors, deeply learned in centuries of Hebrew ritual, much of the authoritative music and pantomime was due. "Take the curious placing of thumb to thumb and forefinger to forefinger by the High Priest when he lifted his hands, palms outwards, to bless the multitude. . . . Much of the drama's text was from the Old Testament and orthodox ritual of Judaism." A Hebrew chant in unison, soft and low, was at once taken up with magical effect by many in the audience, and orthodox Jews joined in many of the chants and some of the spoken rituals.

The story as shown in the pageant was imparted to the audience by hidden voices, almost perfectly amplified—the drama of the Egyptian bondage, the shame of idolatry, the woes of exile, the bitterness of defeat and desolation by the Legions of Rome. The return to

monotheism, the joy and triumphs of temple-building and nation-building. Everywhere were seen the interlaced triangles of the six-pointed star and the white flag of Palestine with the two blue bars and this same star in between. As Dr. Chaim Weizmann stated, there were now about 200,000 Jews in Palestine, and it was proposed to get 250,000 more out of Germany into Palestine. But what of the rights of the Arabs!

Our correspondent quotes from the official programme, with its Foreword, and *The Visionary on the Mountain Top*, and in these will be found the hidden significance of the whole imposing pageant. "It was the largest Jewish assemblage since Temple days," and as the *Visionary* says:

"Within all the cross currents within Jewish life, amidst the inner divisions which bore witness alike to the weakness of the Jew and to the strength of the Jewish convictions, one truth asserted itself, with a power which silenced all doubts: the Jewish people *lived*. . . . In number, superior to any Jewish generation of the past, in the caliber of its human material, as powerful as ever, in self-consciousness, more alert and more proud than it had been for centuries, it was entering, not on a decline, but on a new efflorescence."

It is a racial dream, not a religious spectacle, and possibly meant to be "prophetic" of coming world power.

According to the official programme, the Jew is found in trouble under Alexander of Macedon, under Assyria, Persia, Rome, in Spain, Russia, Ancient England, Poland, Roumania, and now in Germany. Why? Our correspondent concludes: "I think the secret of it is found in the *imperium in imperio* matter and in the common programme towards which each *imperium in imperio* moves, and has been moving for forty centuries." As the *Visionary* says:

"Those who stand too close to the canvas of history while it is being woven will err in their estimate of forces. Minor setbacks will take on the aspects of decisive defeats, minor advances the aspects of major victories. Only in the perspective of all our history—the longest perspective of which any people can boast—

shall we be able to estimate the significance of recent events. To-day the hearts of the Jews are oppressed by the bitter events in Germany; let them, while they extend help to the victims of a cruel régime, recall that governments and rulers change, the Jewish people remains. In other lands than Germany there smoulders still a dangerous threat against Jewish life. Let the Jews be prepared. . . . Let their fears be tempered by an understanding of their long past, and their hopes be rendered sober by an appreciation of the long future before them. Let them measure all tasks, all difficulties, and all prospects by the standard of a world-wide outlook."

Again our correspondent notes:

"As I looked upon that spectacle, as I saw the flags of the nations carried to their places before the reproduction of the Jewish Temple in Jerusalem, and as I saw the six-pointed star, the illuminated interlaced triangles, shining above all the flags of all the peoples of all the world, my mind turned back to what Judge Harry M. Fisher, Chairman of the Jewish Day Committee, said in advance as to the whole idea of this pageant: 'The idea summarised by the prophet Isaiah—"At the end of days all peoples shall be coming to the mountain of the Lord"—will be portrayed.'"

But all reference to the Founder of Christianity was omitted in the Pageant.

With regard to the significance of the symbols and the Jewish unity of race and purpose—the High Priest joining thumbs and forefingers in blessing the people, thereby represented the Hebrew Divine Triangle, the Trinity in Unity of the Ineffable Name—Yod, He, Vau—the Creative Principle which becomes manifest and powerful in the final He, the material basis in and through which it acts. It is Yahveh, the Tetragrammaton, a symbol of creation or generation, the mysterious union of their God with his creatures and which is said to be all-powerful in working miracles or magic. This Ineffable Name was looked upon by the Jews as too holy and sacred to be spoken, but so that it might not be lost the High Priest uttered it once a year in the temple at the great feast of Atonement. Further, they hold that

the true name will be revealed at the coming of their Messiah; and *to many the Messiah means the race!*

Of the interlaced triangles or Solomon's Seal, it is said in the *Lesser Assembly*, par 720: "So also here, when the Male is joined to the Female, they both constitute one complete body, and all the universe is in a state of happiness because all things receive blessing from their perfect body. And this is an arcanum." It is the star of the Macrocosm, the dual forces in all nature, the sign of a power which nothing can resist. It constitutes the secret power of the Jew through which he dominates the mind and actions of men and nations. It is the Hebrew talisman of power and illuminism.

Turning to *Nomades* by the Jewish writer Kadmi Cohen, 1929, we read:

"The perfect Semite is positive and impassioned. The two elements exercise a reciprocal influence, each moderating what is too excessive and therefore unlikely to live in the other, creating a being apart who easily arrives at domination, for nothing can stop such a man. . . . It is the eternal opposition of Shylock and Jessica. It is the illogical and monstrous mixture of the rarest qualities with the most abject defects, mixture of irresistible force and of irremediable weakness."

And of their race-idea of God, Kadmi Cohen says:

"The Jews are not a part of a vast Whole which they re-integrate in dying, but they are a Whole in themselves, defying space, time, life, and death. Can God be outside the Whole? If he exists, necessarily he confounds himself with this Whole. . . . Thus Divinity in Judaism is contained in the exaltation of the entity represented by the Race—passional entity, eternal flame, it is the Divine essence. It must be preserved and perpetuated, therefore the idea of pure and impure was created."

It is pantheistic and cabalistic.

We might, therefore, conclude that *The Romance of a People* represents this Jewish Divinity, the eternity and unity of the Race and its everliving hope of bringing all nations under the influence of the uniting and illuminising power of these interlaced triangles. Hence the

many illuminising sects and cults of to-day, some of which are nominally Christian, but in reality all are cabalistic, gnostic, pantheistic, and instruments of Judaism.

In *Nomades*, which is an essay on the Jewish soul, we find many interesting and enlightening ideas on the place, as the author sees it, of the Jew in the world. Socialist, Communist, revolutionary, passionate, utilitarian, unitarist, the Jew is yet a fixed solidarity, undifferentiated. Kadmi Cohen writes: " 'I am that I am,' said the Eternal. The Eternal—it is the race. One in substance—undifferentiated. One in time—stable and eternal."

From a psychological point of view there are two kinds of Jews: *Hassidim*, the passionals, the Mediterranean mystics, cabalists, sorcerers, poets, orators, frenetics, dreamers, voluptuaries, prophets; and the *Mithnagdim*, the Utilitarians, the Nordics, cold, reasoners, egoists, positives, and on the extreme left, the vulgar elements, keen on gain, without scruples, arrivists, merciless. The "Passionalism" of the Semites is characterised by

"a nervous excitability, a chronic exaltation of the passion, in which commingle the interior life of the individual and its exterior manifestations, a state in which sentiment, idea, and will are confounded together, where for the lack of the powerful corrective of logic, the flights of imagination know no bounds, where life and human activity are deprived of a regulator, and move outside of material and concrete factors, by the sole interior force of the soul."

A condition which apparently corresponds to the unbalanced psychic visions of Illuminism!

"It is not only this fervent 'Passionalism' which conditions the attitude of the Jews in the political and social order. . . . They always experience the need to seek unity. Because of that they are sentimentally led to reject in a more or less absolute fashion all which is contradictory to this unity. For them, what is differentiation is an attack on the principle of unity; injustice and inequality are differentiations. They must be rejected or lessened. . . . Thus is explained the Socialist and Communist

tendencies of which they are reproached. . . . It is in what is called business that the Jewish soul, by utilitarianism with which he is so strongly impregnated, finds a liberal career: commerce, trade, banks, finance, and industries. It is this same characteristic which in all times and in all places has brought upon the traditional Jew sarcasms and reprobations, often enough, let us recognise it, justified."

The Jewish rôle in world Socialism

"is so important that it is not possible to pass it over in silence. Is it not sufficient to recall the names of the great revolutionaries of the nineteenth century and twentieth, the Karl Marxes, Lassalles, Kurt Eiseners, Bela Kuhns, Trotskys, and Léon Blumes, in order to find thus mentioned the names of all theorists of modern Socialism? . . . Further, in Europe in the same years, the rôle played by the Jews in all revolutionary movements was considerable. . . . 'Revolutionarism' exacts, at least technically, a very strong dose of passionism together with the *esprit de masse* of the crowd. The different individuals, in principle autonomous, blend even to disappearing in the whole, and the 'magma' thus created takes on an aspect entirely different from the individual figures, however characteristic each may be, of which it was primarily composed."

Again:

"The same basis of a State: opposing interests balanced by combating each other, is wanting. In its place passions animating popular masses, passions deprived of the corrective of the consideration of realities, passions let loose at the will of mere psychic factors . . . these factors which agitate the masses muting their material power of reason, which those who take no account of imponderables will find mysterious. Like a compass needle, influenced by a magnetic storm, imperceptible to our senses, becomes erratic, sending astray the vessel which trusts to its indications, losing it in the mysterious ways of the ocean. . . .

"In a general way, almost everywhere, the Jews are Republicans. The Republic tending towards levelling has always been one of their most cherished aspirations. Not the Republic which affirms and consolidates the privileges of the possessors, but a Republic . . . whose theoretic mission is to make most social inequalities disappear. For them the Republic is not crystallised in a constitutional formula: it is a constant progress, a slow but

sure march towards the meeting of the heights and abysses, unification, individual, social, and political equalisation. . . .

"Finally, a phenomenon of contradiction attests to the existence of the Semite concept of unity: it is that of anti-Semitism. . . . An *anti . . . ism* shows the reality of the thing, the system. We do not mean that vulgar anti-Semitism, fermentation of hate and calumnies, composed of errors and absurdities, factor of injustice and crimes. . . . We speak of that anti-Semitism which is untroubled by passion, a particular form of judgment, claiming logic, reasoned and rational. Such an anti-Semitism has its own contention, its intrinsic value, its force of ideas and action. Qualified representative, champion of a determined order of thought, of sentiments, beliefs, and results, it has, thanks to the powerful extension of Christianity . . . established a mode of civilisation almost universal. If it is opposed to the Semite concept of unity in almost all domains, if it rises up against it on almost every ground, it does not ignore it, it does not deny it: it affirms by contrast the substance, the consistence, and constance of this concept."

Showing the two opposing factors, Kadmi Cohen continues:

"To national anti-Semitism, produced by the recent genius of peoples, is opposed the age-old genius of the race (nationalities and a race identical in itself). . . . To intellectual anti-Semitism, produced by the claims of reason, constructed on the solid basis of logic, is opposed a form of thought, troubled, incoherent, passionate. To social anti-Semitism, produced by the exigencies of the most conservative principles—sustained by the force of order and hierarchism—opposed by a spirit of innate indiscipline, revolt and unitarism. To economic anti-Semitism produced by the existence and dominance of the right of property, a conception resists and attacks which refuses to that right all necessity and virtue. . . ."

Thus certain of these Jews became inevitably the ferment of all revolutions, and even Bakunin, Social-Democrat, anarchist and nihilist, came up against the power of this Jewish unity. In his *Study of the German Jews*, 1869, he wrote:

"I know in expressing with this frankness my ultimate opinion of the Jews, I expose myself to enormous danger. Many people share it, but very few dare to express it publicly, for the

Jewish sect . . . constitutes to-day a veritable power in Europe. It reigns despotically in commerce, in the banks, and it has invaded three-quarters of German journalism, and a very considerable portion of the journalism of other countries. Woe, then, to him who has the clumsiness to displease it!"

He was not a Jew hater or detractor, but the Jew saw to it that his *Study* lay unpublished for over thirty years.

In a recent book, *Israël aux mystérieux destins*, by A. Cavalier and P. d'Halterive, we find the following useful statements on anti-Semitism by various eminent Jews. *The Jewish State*, by Theodore Herzl, the celebrated initiator of Zionism, an essay on the modern solution of the Jewish question, appeared in 1895, creating a great sensation in the Israelite world. In it he writes:

"The Jewish question exists wherever the Jews live, however small their number. Where it does not exist it is imported by Jew immigrants. We naturally go where we are not persecuted, and, still persecution is the result of our appearance. . . . By persecution we cannot be exterminated . . . the strong Jews turn proudly to their race when persecution bursts out. Entire branches of Judaism may disappear, break away; the tree lives."

Again:

"I believe I understand anti-Semitism which is a very complex movement. I see it as a Jew, but without hatred or fear. I recognise what in anti-Semitism is rude jesting, vulgar jealousy of métier, hereditary prejudice; but also what can be considered as *in fact legitimate defence*."

Those who foresee its disappearance in the development of universal love or human brotherhood are, according to Herzl, "soft dreamers" or "sentimental dotards."

Further he says:

"We incessantly produce average intelligences who remain without outlet, and who, because of that, constitute a social danger. . . . The cultivated Jews without fortune naturally all tend to-day towards Socialism. . . . Among the peoples anti-Semitism

grows from day to day, from hour to hour, and must continue to grow, for the causes continue to exist and cannot be suppressed. . . . At the bottom we become revolutionaries by proletarianising ourselves, and we form the inferior officers of all subversive parties. At the top, at the same time, grows our formidable financial power."

Herzl had understood and proclaimed the failure of assimilation. In the *Jewish Chronicle*, 28 April, 1911, M. Schindler, an American Rabbi, wrote:

"For fifty years I have been a resolute partisan of assimilation of the Jews, and have believed in it. To-day I confess my error. The American melting-pot will never produce the fusion of one Jew. Fifty years ago we were near to assimilating ourselves to the Americans. But since then two millions of our brothers (or three) have arrived from the East, keeping their ancient traditions, bringing with them their old ideal. This army has submerged us. It is the hand of God. The Jew must differentiate himself from his neighbour; he must know it; he must be conscious of it; he must be proud of it."

But as Isaac Blumchen said in *Le Droit de la Race Supérieure*: "We are hostile strangers, guests in all countries, and at the same time we find ourselves at home in all countries when we are masters there."

"I do not intend," declares Herzl, "to provoke a softening of opinion in our favour. It would be idle, and would lack dignity. I am content to ask the Jews if, in the countries where we are numerous, it is true that the position of advocates, doctors, engineers, professors, and employees of all kinds, belonging to our race, is becoming more and more intolerable."

And as the Israelite Cerfberr de Medelsheim said in *Les Juifs*, 1847:

"[The Jews] fill in proportion, thanks to their insistence, more posts than the other communities, Catholic and Protestant. Their disastrous influence makes itself felt above all in affairs which have most weight in the fortune of the country; there is no enterprise in which the Jews have not their large share, no public loan which they do not monopolise, no disaster which they have not prepared and by which they do not profit. It is,

therefore, ill-considered to complain, as they always do, they who have all the favours and who make all the profits!"

(Quoted also by Gougenot des Mousseaux in *Le Juif*, 1869.)

With regard to the influence of the Jews in the various revolutions of the nineteenth century, we quote another Jewish writer, Bernard Lazare, in *L'Antisémitisme*, 1894:

"During the second revolutionary period which began in 1830 they showed even more fervour than during the first. They were moreover directly concerned, for, in the majority of European states, they did not enjoy full civic rights. Even those among them who were not revolutionaries by reason or by temperament were such by self-interest; in working for the triumph of liberalism they were working for themselves. There is no doubt that by their gold, their energy, their ability, they supported and assisted the European revolution. . . . During those years their bankers, their industrial magnates, their poets, their writers, their demagogues, prompted by very different ideas moreover, strive for the same end . . . we find them taking part in the movement of Young Germany: they were numerous in the secret societies which formed the ranks of the militant revolution, in the Masonic lodges, in the groups of Carbonaria, in the Roman Haute-Vente, everywhere, in France, in Germany, in Switzerland, in Austria, in Italy."

(Quoted by Léon de Poncins in *The Secret Powers behind Revolution*, 1929.)

Again, Bernard Lazare writes:

"What virtues and what vices brought upon the Jew this universal enmity? Why was he in turn equally maltreated and hated by the Alexandrians and the Romans, by the Persians and the Arabs, by the Turks and by the Christian nation? Because everywhere and up to the present day the Jew was an unsociable being.

"Why was he unsociable? Because he was exclusive, and his exclusiveness was at the same time political and religious or, in other words, he kept to his political, religious cult and his law. . . . This faith in their predestination, in their election, developed in the Jews an immense pride; they came to look upon non-Jews with contempt and often hatred, when patriotic reasons were added to theological ones."

As de Poncins has justly said, the secret forces of subversion which must be fought and overcome in order to return to world sanity are: "Freemasonry, Judaism, and Occultism, whose alliance and reciprocal interpretation no longer require demonstration." By means of these the mentality of the Western world has been for long and still is being Judaised in all departments of life, producing Socialism, Communism, and Bolshevism, which if successful would inevitably lead to Jewish domination and the destruction of Western and Christian civilisation.

In *Le Problème Juif*, 1921, Georges Batault tells us that when studying Greek civilisation—

"arrived at the Hellenic period I saw the Jewish people surging before me armed with its strange and powerful religion, which throws itself into the conquest of the world. I saw arising face to face with Hellenism in its splendour, but already declining, Judaism insinuating, tenacious, and mysterious, which grew and extended itself over the ancient world like a pernicious evil which spreads to the detriment of the body it invades. As the success and then the victory of the Judaic conceptions have marked the decline and then the ruin of the ancient world, we are fully justified in maintaining that the Jews brought absolutely nothing to ancient civilisation except the most powerful ferment of dissolution."

And the chief cause of this destructive ferment of Judaism lies in its "exclusivism," out of which has arisen its eternal spirit of revolt.

To quote Georges Batault:

"There is no people in history so narrowly and so ferociously conservative and traditionalist as the People of Israel, and its national traditions are all religious; we find ourselves in the presence of this unique, strange, and bizarre composition—a *people-religion* and a *religion-people*, the two ideas are inseparable."

As the Jewish historian Graetz wrote: "The Talmud has been the banner which has served as a rallying sign to the Jews, dispersed in diverse countries; it has maintained the unity of Judaism."

Batault continues:

"Humanity changes, empires arise and fall, ideals spring up, become resplendent, and are extinguished, the Jew remains, Judaism remains clothed in its fierce exclusivism, hoping all from the future, indefatigable, superhuman, inhuman. . . . A people without land, wandering nation, dispersed race, they preserve a country—their religion . . . ever pursuing the mirage of a golden age, a new era, a messianic time when the world would live in joy and peace, subject to Yahveh, serving his Law under the rule of the sacerdotal people, who had been prepared by trials for the attainment of this hour. . . . [This] the most conservative among peoples is justly reputed as being possessed by a spirit of inextinguishable revolt . . . they are eternally unadaptable, and can only hope for subversion. . . ."

From the time of Alexander the Great the Jews of Alexandria, both numerous and powerful, were continually working sedition and rising in revolt, and these revolts were religious, not social, due to exclusivism, not humanitarianism. Realising their power they used the menace of revolt to gain privileges. Little is known of the influence and power of the Jews in Rome towards the end of the Republic, except for a passage from *Pro Flacco*, by Cicero. Flaccus, prætor of the province of Asia, was accused by the Jews through Lelius of laying hands on the gold which was being sent to Jerusalem by certain Jews; Cicero, in defending him, said to Lelius:

"Thou knowest how numerous this tribe is, how united and how powerful in the assemblies. I will plead in a low voice so that only the judges may hear, for instigators are not lacking to stir up the crowd against me, and against all the best citizens. To scorn, in the interest of the Republic, this multitude of Jews so often turbulent in the assemblies shows a singular strength of mind. The money is in the Treasury; they do not accuse us of theft; they seek to stir up hatreds. . . ."

As Batault added: "We suddenly learn, not only that there were Jews in Rome in great numbers, but that they had political influence which they exercised to the profit of the popular party against that of Cicero and the Senate."

"Revolutionaries by doctrine, since all messianism declares the destruction of all existing order . . . the Jews have drawn profit from all revolutionary movements in history since the fall of the Roman Empire. At the Renaissance, a time of perpetual uprisings, they lent money to Princes and merchants, and were well-considered; again at the Reformation they took advantage of religious schisms to further their own beliefs. From the Revolution of 1789 came the emancipation of the Jews in France, and their principal advocate was Mirabeau, largely under the influence of Moise Mendelssohn and Dohm; the revolutions of 1830 and 1848 brought further ameliorations to them.

Coming to the present day Batault continues:

"The sombre destiny of the Russian Empire has profoundly terrified souls and brought trouble into the world. The Bolshevik ideology by its nature and the will of its creatures, is in the first place international; so that it may have a chance to triumph, it is not enough to subjugate Russia, it must also disorganise and subjugate the rest of the world. For this end the Treasury of Russia, fallen into the hands of the Moscow tyrants, is placed at the service of an intense outside propaganda, and the funds are sent into all countries by clever propaganda agents; if three-quarters of the Bolshevik staff are Jews, its agents abroad with rare exceptions are all Jews. . . . It appears, therefore, that Bolshevism is one of the most powerful and actual causes of the universal anti-Semite movement."

And of Germany he says:

"In no place so much as in Germany do the Jews [in finance, industries and commerce] hold such an important, almost preponderant part. Therefore it might easily be said that all the newly-rich and war-profiteers were Jews . . . the Jew-usurer, the Jew-exploiter, the Jew-profiteer, is an ancient of a thousand years. . . . The immense majority of the influentials in Austrian Socialism were and are still Jews [1921]. . . . Finally, in a certain sense the Jews oppose themselves to non-Jews, above all in the rôle they play as initiators and actors in the extreme-left parties as internationalism opposed to nationalism."

To conclude:

"More than ever the study of the Jewish problem is a pressing reality, but . . . the Jewish question is also more than

ever *taboo*; one must not speak of it, still less study it. At most the right to deny its existence is recognised. Those even who should be most interested in finding a solution pretend to solve the problem by abstention or silence which is considered both a sane method and a high humanitarian idea. . . . Judaism in its origins and expansions presents an ensemble of sentiments, notions, and ideas which are the source of veritable systems, religious, political and social; one has the right to discuss and contest these systems."

According to the *Jewish Chronicle*, 4 April, 1919: ". . . that the ideals of Bolshevism at many points are consonant with the finest ideals of Judaism." On 22 April of the same year a letter was made public, signed by ten of the best-known Jews in England, dissociating themselves and other British Jews from the above statement made by the *Jewish Chronicle*.

In *Le Livre Proscrit*, a diary written during the terrors of the Hungarian revolutionary and Bolshevik movements, Cecile Tormay thus describes this spirit of Judaism so closely akin to Bolshevism:

"A bestial tyranny establishes itself over the peoples weakened by the war. The flood-tide carries away, in its endless boilings, cities, nations, and parts of continents. Underground it breaks forth through burst sewers, invading houses, ascending the marble staircase of the banks, unfurling itself in the columns of the journals. At every place where the softened soil appears to yield, it foams, and everywhere it is the same flood-tide."

Speaking of its dissolving effect upon Russia, Hungary, and Bavaria, the author continues:

"So great are the specific differences between the three peoples that the mysterious similitude of events cannot be because of the analogies of race, but solely the work of the fourth race living among the others without mixing with them. Among modern nations the Jewish people is the last representative of ancient oriental civilisation. . . . It weeps over the destroyed ramparts of Jerusalem and unperceived raises new ones. It complains of being isolated, and by mysterious ways it binds together the infinite parts of Jerusalem which cover the entire universe. Everywhere it has connections and links which explain how capital and the Press concentrated in its hands can serve

the same plans in all countries in the world. . . . If it glorifies someone, the latter is glorified throughout the whole world; if it wishes to ruin someone, the work of destruction operates as if a single hand directed it. . . . If it teaches revolt and anarchy to others, itself it admirably obeys invisible guides. . . . How did it succeed in dissimulating this world plan? . . . They placed in front of them men of the country, blind, volatile, venal, perverse or stupid, who served as screens and knew nothing. They then worked in safety, they the formidable organisers, the sons of the ancient race, who know how to guard a secret."

Moreover, René Fülöp-Miller, in *The Mind and Face of Bolshevism*, 1927, writes of the primitive Gnostic sects, which for long have dominated peasant Russia, and even invaded the intelligentsia. As the *Jewish Encyclopædia* says, Gnosticism "was Jewish in character long before it became Christian," and both the pantheism and rationalism of Judaism, which so often ends in cabalistic theurgy, are to be found in these sects. Fülöp-Miller informs us:

"Almost all the Russian sects, as they existed in the time of the rule of the Tsars, and still exist in the midst of the Bolshevik world of orthodox materialism, show in their spiritual principles a predominantly religious-rationalist character. It is true that there are also a number of brotherhoods of orgiastic, mystical tendencies; but in their rites, religious worship and articles of faith, a trained psychologist will also recognise, without difficulty, many of the roots and first stages of present-day Bolshevism. . . . If we pass in review all these Russian sects we can . . . establish a remarkable advance in the form in which they express the idea of communism, which is fundamental in them all, the Molokany and the Dukhobors and all the other rationalist sects confined themselves to proclaiming a community of earthly possessions (to these, we are told, Tolstoi owed his system of social ethics); but among the Khlysty we see an advance: love, marriage and the family have ceased to be a private matter, and with them we find promiscuous sexual intercourse. . . . Finally, if we consider that we can hardly be in error in estimating the number of the members of these sects, before the Revolution, at about one-third of the total population of this enormous country, we are bound to admit that we are here confronted by a phenomenon of truly elemental power, which

must be of the greatest significance, not only from the religious, but also from the socio-political point of view. For these rationalistic-chilastic (millennium) notions of the Russian sects . . . soon forced their way into the higher strata of the Russian intelligentsia, and even into the world of ideas of the politicians. . . . Linking up these half-mystical notions with the modern principles of Marxist materialism, for it was only by the amalgamation that the soil was prepared for the Bolshevik revolution."

In the same way, and with the same effect, demoralising, de-Christianising, and Judaising, we see a swarm of neo-gnostic, cabalistic, mystic and Illuminé sects invading all nations of the Western world, poisoning their mentality from a religious and socio-political point of view, infecting them with pantheism, rationalism, socialism, and communism, preparing the way for domination by this same secret power working behind Bolshevism.

English-speaking peoples are wholly uninformed about the differences of character between the various sections of the more than fifteen millions of Jews dispersed over the earth. Those varied sections of Jewry are, nevertheless, capable of bringing into world movements a marvellous solidarity of racial influence, exercised by means of important political positions held in all countries, and by a far-flung power over the Press and other means of publicity. But it is quite impossible for the British public to understand the movements of Bolshevism and World Revolution, owing to the prevalent ignorance of the dominant part played by revolutionary Jews in all countries. As Thackeray has expressed it:

"Sow a thought and reap an action; sow an action and reap a habit; sow a habit and reap character; sow character and reap destiny."

Thus are revolutions sown and reaped; so also would revolutions be frustrated and brought to naught but for the sinister power which everywhere to-day controls the Press and Publishers.

As far back as 29 June, 1789, Arthur Young, in his

Travels in France and Italy, writes of this secret Press control:

"Will posterity believe that, while the Press has swarmed with inflammatory productions that tend to prove the blessing of theoretical confusion and speculative licentiousness, not one writer of talent has been employed to refute and confound the fashionable doctrines, nor the least care taken to disseminate works of another complexion."

Further, in *Les Victoires d'Israël*, Roger Lambelin wrote of this same evil:

"What of the big newspapers of all countries, controlled directly or influenced indirectly by the great Jewish capitalists, through intermediaries, editors, information agencies, or publicity! Try to advertise in the big Press, or even in so-called national journals of Paris, London, New York, Vienna or Rome, a publication which clearly shows the action of Israel and its imperialism, and you will see what kind of welcome it will receive."

As an example, the "Anti-Defamation League, Chicago," 13 December, 1933, wrote to publishers of Anglo-Jewish periodicals, concerning a book antagonistic to Jewish interests—*The Conquest of a Continent* by Madison Grant:

"We are interested in stifling the sale of this book. We believe that this can be best accomplished by refusing to be stampeded into giving it publicity. . . . The less discussion there is concerning it the more sales resistance will be created.

"We therefore appeal to you to refrain from comment on this book. . . . It is our conviction that a general compliance with this request will sound the warning to other publishing houses against engaging in this type of venture. (Signed) RICHARD E. GUTSTADT, *Director*."

Speaking of one of his own books Léon de Poncins relates how an American offered to get it translated and published, but advised as follows by her solicitor, negotiations were stopped:

"In my opinion, according to the law of defamation prevalent in this country (U.S.A.), you cannot in any way partici-

pate in the publication of the *Forces Secrètes de la Révolution* by de Poncins, without incurring grave legal responsibility with risk of damages. . . . The personalities and associations criticised are so powerful in this country that very costly lawsuits would certainly result from the publication of the book."

Another aspect of this formidable Jewish question is to be seen in Algeria in its relations to the indigenous Arab.

In *Le Péril Juif*, Charles Hagel places before his readers what he considers as the true position of the Algerian Jew and Arab. He writes:

"We look at it objectively with documents and proofs in hand, giving conclusions authorised by fifty years of an attentive life, lived with open eyes in this North Africa, which is, indeed, the most marvellous laboratory and the best ground on which to follow the evolution of the Jew. . . . We live in France under the law of a taboo; that is, of the Jew. . . . Who will say I exaggerate . . . in this Algeria where there is no longer a single journal in which the word Jew can be written with a capital J. . . . Atheist in the religion of others, international in the country of others, revolutionaries in the society of others, but prodigiously jealous and fiercely conservative in what is their own, their originality, spirit and race, such during half a century have the Jews revealed themselves to my attentive eyes. . . . It is not so much through himself and his deleterious action that the Jew is dangerous, it is by the example he gives, the contagion he exercises, and the spirit he teaches to the unchained masses deprived of direction and too much inclined to imitate. . . . Our anti-Semitism, therefore, is not of violence, disorder or recrimination, but of clairvoyance, of methodical protection; our anti-Semitism is of the State, regulations, and laws."

In 1830, when Charles X became Regent of Algeria, the Jews lived in special quarters, and were permitted well-defined occupations, and until then formed a group completely isolated and strictly supervised by the Mussulmans, who, when necessary, exercised with energy vengeance and the right of reprisals. About 30,000 in number, divided into communities, the Jews formed a nation, with its chiefs, and authorised cult, council, order, laws, jurisdiction *more Judaico*, and its rights; but above

all its charges and duties with regard to its Mussulman master having no right to carry arms, or a light at night in the streets, wearing black robes distinctively marked, forbidden entry into certain towns or to pass in front of Mosques or approach wells, and could not be called as a witness. They had no real status, and could not possess property.

In the Mussulman they were up against a primitive man who had no fear of death, a fierce and formidable warrior whose life was rudimentary and poor, but whose force in former times created Empires. From 1830 to 1870 the Jews were judicially and administratively assimilated before being legally and politically incorporated. Covered by French authority and defended by French soldiers, they gave themselves up to their national industry of usury. The Jew was the tempter who brought to the Mussulman, this impulsive, improvident man eager for pleasure, the money to satisfy his passions and pleasures.

In 1848 the Jew Crémieux, member of the Provisional Government of France, Minister of Justice, and later President of *L'Alliance-israélite-universelle*, prepared a decree and tried to accelerate the civil, political, and administrative incorporation of the Jew of Algeria, but the *coup d'état* of 1851 stopped him. Nevertheless, the Jews rapidly prospered, and in 1861 a magistrate declared: "That the Israelites possess a great part of the properties, that the fortunes of the Arabs pass into their hands, and that in the town of Algiers alone one could value their landed worth at more than 12,000,000 francs." Taking advantage of distracted and despairing France after its defeat by the Germans in 1870, the Crémieux decree for Algerian Jews was voted by an overwhelming majority and without debate.

The Jews of Algeria became French citizens, and all that France gained was the hatred of her Arab subjects, the only element of value upon which she could count for populating and economically developing the colony. The Jews placed in superiority over them! The Arabs could not accept the insult! Towns, villages, farms were

pillaged, nationals' throats cut, and establishments were ruined. But the Jews did not appreciate the required conscription! The Arab chief Mokrani was killed, and the others laid down their arms. The Kabulia lost its autonomy, and the insurgents had to pay 32,000,000 francs and 500,000 hectares of their land was confiscated. From time to time other riots and pillages took place, and that of 1898, more severe than the others, was rigorously suppressed by the Jew-dominated France.

"In a general way, if one cannot attribute to the Jew the whole responsibility of the situation, economic, political, and social, by which Algeria is being strangled, it is no exaggeration to recognise him as morally guilty, for the great part of his rôle here, still more than elsewhere, has consisted in corrupting, degrading, and disintegrating."

In 1934 the author puts the number of Jews at 120,000 to 150,000 and the Arabs at 6,000,000, of whom three-quarters are permanently underfed from earliest years.

"Reduced to its own resources since France . . . gave it financial autonomy and this Colonial Parliament, at first consultative and then deliberative, of the Financial Delegations . . . Algeria is incapable of assuring by its own resources the crushing expense of the first establishment of administration and upkeep which falls upon it. The economic equipment is too heavy because of the immensity of its territory and the insignificance of its population. . . . At present the fellah has no longer anything but his dried skin stretched upon his bones, and he must pay the contracts, the banks, and above all the Jew."

In Algeria the Jew has powerfully contributed to the disorder of the public mind. Demoralised by him, a quarter of the citizens in large towns openly trade "their rights," selling their vote for from 20 to 500 francs or more. The lists are cooked: "At each election . . . the postal service returns to the Mayors thousands of electors' cards marked unknown; gone, no address; dead." The Jews "exercise in Algerian economy a submergence of which it can be affirmed that it will destroy

all the élite, eliminate all competition, and place at the discretion of this ethnical group, unassimilable and eternally a stranger, the direction of all the affairs of this country."

We have Wickham Steed, in his book *The Hapsburg Monarchy*, quoting a letter from a half-Jew writing in 1905 of Hungary:

"There is a Jewish question, and this terrible race means, not only to master one of the greatest warrior nations in the world, but it means, and is consciously striving to enter the lists against the other great race of the north (Russians), the only one that has hitherto stood between it and its goal of world power. Am I wrong? Tell me. For already England and France are, if not exactly dominated by Jews, very nearly so, while the United States, by the hands of those whose grip they are ignorant of, are slowly but surely yielding to that international and insidious hegemony. Remember that I am half a Jew by blood, but that in all I have power to be, I am not."

As we know, Hungary was, in 1918, fast in the grip of Bela Kuhn and other red Jews, all tools of the Bolshevik Government. In *An Outlaw's Diary*, Cecile de Tormay, Hungarian patriot and writer, depicts preparatory conditions:

"Then Karolyi came and prepared the way for Bolshevism in the education of Hungary's younger generation. The mass appointment of Jewish Masonic professors and teachers; the Bolshevik reform of school books; the destruction of the souls of the children; the degradation of parental authority; the systematic destruction of moral and patriotic principles; the revelation of sexual matters; all these were the work of Karolyi's Government."

Further, in explanation of the rôle played by Judæo-Masonry in Hungary, we take the following documented information from Léon de Poncin's book *La Dictature des Puissances Occultes*. The history of this Masonry in Hungary is of special interest, because after the fall of the Bela Kuhn Bolshevik revolution, the Government of Hungary dissolved the Masonic Lodges, seized and published their archives, and these clearly showed the

connection of the Jew-dominated Masonry with the revolutionary movement of 1918. He reproduces an open letter on this subject sent by the Deputy Julius Gombos (Prime Minister of Hungary) to Comte Paul Teleki, President of the Hungarian Council, in which we read:

"The Royal Government of Hungary has, as the whole world knows, dissolved Hungarian Freemasonry because some of the members of this organisation have taken part in the preparation of the October revolution and the work of systematic destruction which has taken place against the interests of the people and State of Hungary. There were, according to the investigators, among these people men who, in this country, were representatives or agents of Jewish tendencies having in view universal domination, and who have dreamed in the silence of secrecy to lull to sleep national sentiment so as to make an anti-national doctrine triumph, which is foreign to us but dear to them. . . . Although the decision on the fate of Hungarian Masonry is the business of the Interior order, in my opinion, Your Excellency would render a great service to the country by enlightening the foreigner on this question, and another, connected with it, the Jewish question, so that the foreigner does not form erroneous ideas on the measures taken in view of the defence of the religion and morality of the people and nation."

As to Judaism in Soviet Russia to-day we would quote *L'Universe-israélite*, 7-14 September, 1934, which writes:

"In the U.S.S.R. Judaism and Christianity have been buried together. They sleep in the common grave reserved for all religions. The Communists have made no difference between cults. . . . Their philosophy was scientific materialism, they denied the value of all religion, thus they struck at Judaism as at all religions. It is forbidden to give religious instruction to children under eighteen. At school it is explained to the pupils that they will betray the revolution if they put foot within the church or synagogue. With the result that the synagogues are empty. . . . Zionism is banned. To the Communist Zionism is doubly reprehensible, first because they believe it to be in the service of British Imperialism. . . . Whoever defends the cause of Zionism is severely punished; Zionists have been imprisoned, exiled, and even shot. The suppression of Zionism and of religion [continues the

editor] was a great tragedy for the Jewish spirit. . . . The children, victorious, pursue their object [communism] with the certainty of having chosen a superior mode of Life."

Finally, a Jewish correspondent of the *Patriot*, who is a close observer of all facts that escape from the Bolshevik political chaos, remarks:

"The fact that anti-Semitism was made a criminal offence in Bolshevia does not prove philo-Semitism; on the contrary, one might reason logically thus: Jew-hatred is so rampant in the country that the authorities were compelled to put the offence in the same category as counter-revolution, which is the most severely punished crime in Soviet Russia, for otherwise they would be unable to suppress the tendency."

He continues:

"Some years ago a Jewish financier was reproached for pouring millions of dollars into Soviet Russia. 'Have you,' he tersely retorted, 'ever visualised in your mind what would happen to our brethren in Russia should—God forbid—the Soviet régime collapse? the retaliatory measures would be terrible, apart from the outbursts of the avengeful populace.' The fact remains that in Russia anti-Semitism obtains now in the same degree as in the Czarist days with the sole difference that now it is driven underground, which aggravates the malady."

Again the same writer concludes:

"It is quite evident that the key of the solution of this hoary problem lies in finding ways how to overcome the obstacles of the formidable, both numerically and energetically, revolutionary section of Jewry."

CHAPTER VII

CONTINENTAL FREEMASONRY

GUSTAVE BORD, writing in *La Franc-maçonnerie en France*, 1908, says:

"Freemasonry stood at the beginning as a defender of natural religion: belief in the beyond, in the existence of God, and the immortality of the soul based solely on the ideas of Reason. But gradually this natural religion was transformed into mere social morals based on the immortality of matter, and after having passed through Pantheism it ended in the negation of the Divinity."

As we have previously explained, there is a curious book *Long Livers*, by Robert Sambers, dedicated to the Grand Lodge of London, 1722, and referred to by Masonic historians such as Mackay, Whytehead, Yarker, etc., in which the author indicates a mysterious *Illumination* and equally mysterious hierarchy working through the higher grades of Masonry, the language used being that of alchemy and Rose-Croix. It is in this secret illumination of the higher grades from some unknown source, common to all theosophical and occult groups, that lies the canker which stirs up revolutions and aims at the destruction of Western and Christian civilisation. As J. Marquès-Rivière justly writes in *La Trahison Spirituelle de la F.'. M.'.:*

"One could easily conclude the existence in Freemasonry of two currents which appear contradictory, and which are merely complementary—the rationalists and the Illuminés. What unites and binds them together is the ritual. . . . The rationalist politicians have inspirers: these are the occultists of the lodges. . . . Freemasonry is the place from whence the diverse sects draw their elements; it is for them a preparatory school, a filter, a discipline. The Martinists demand that their members should be

Master Masons. The best recruits of other groups are issues of Freemasonry . . . inversely the opinions, the dreams, the lucubrations of these pseudo-mystic chapels, of these dens of folly, penetrate into the great body of Freemasonry through their members. . . . Theosophy, occultism, Freemasonry, secret sects or mystico-civilisers have but one common aim: to assure the liberation of man, to withdraw from him all traditional moral sense in order to be able to enslave him for the good of the interests aimed at, which they call freeing him. . . . There exists a counter-Church, with its scriptures, its dogmas, its priests, and Freemasonry is one of its visible aspects. This false dogmatism must be exposed, this pseudo-mysticism which attracts more souls than is believable, whose dangers are as real as hidden. . . . This mysticism is indeed the great Masonic Secret, the Supreme Initiation. . . . It is old as is this old world."

RUSSIA

At the Congress of Verona, 1822, Prince de Metternich, Prime Minister of Austria, addressed a *mémoire* on secret societies to Emperor Alexander of Russia, in which he said:

"Dupes of their own disordered imagination, dupes of whoever wishes to make use of their mania for their own diverse purposes, these men [vague mystics] have constantly been as a nursery of adepts for secret societies . . . these societies are a malady which eats into the social body in its noblest parts, the evil has already thrust out deep and extended roots; if Governments do not take efficacious measures. . . . Europe runs the risk of succumbing to attacks upon it ceaselessly repeated by these associations . . . absolute monarchies, constitutional monarchies, republics, all are threatened by the Levellers."

Later, Metternich recognised the Jews as one of the most terrible elements of revolution. A brief sketch of Masonry in Russia will confirm his opinion. We take it largely from a book by Georgios Michalof, 1877 (see *Document K, Deschamps*, vol. ii).

During the early years of Catherine II's reign, the lodges multiplied greatly in Russian high society, and Saint-Martin, through the Polish Count Grabianka and the Russian Admiral Pleschischejev, propagated his

doctrines in the lodges. He spread his ideas by means of a *Société typographique* which published the writings of Boehme and all French works and translations marked with the moral religiosity of the sect, and soon the literature of the country was impregnated with them (an orientation as with our own pacifists and internationalists). The soul of the society was Novikof, Grand Master and Director of Russian Masonry. All talent was drawn into the net, and Martinist lodges also penetrated the Church by means of the high dignitaries, using it largely as a mask for their political aims and in order to deceive the Empress.

Catherine at first declared herself Protector of Masonry, and in 1784 the Imperial Lodge was formed in Petersburg. However, after the Revolution in 1792, having found that Novikof, unknown to her, had initiated the Grand Duke, later Paul I, Novikof was thrown into the Fortress Schlüsselburg and the Princes Leopuchin, Troubetskoi, and Turgenjef were exiled to their estates; still Masonry worked in secret. Paul I favoured Masonry and released Novikof, but in 1797 closed the lodges and exiled most of the dangerous initiates, Alexander I, through Bober Counsellor of State and Grand Master of the Russian Grand Orient, revoked Paul's ordinance, and in 1803 was made a Mason. The first Grand Lodge, *Vladimir*, was founded in 1811, but was later replaced by two groups, *Astres* and *Provinciale*. In 1822, fearing the result upon the State of such a democratic organisation, the lodges were dissolved by Imperial ukase.

During the campaign against Napoleon, Carbonari lodges were formed in the Army, which was thus gradually infected with the ideas of absolute freedom from all civil and religious authority. It was while the Emperor was preparing a Constitutional reform that Pestel and others, with Novikof at the head, founded their *Alliance du salut*, the first group being formed in the regiment of the Guards, 1813. As outside propaganda he organised the *Société de bien public*, divided into four sections: philanthropic, intellectual and moral civilisation and

schools, supervision of Tribunals and officials, and national economy. There was yet another society at Kiev, 1823, the *Slavoniens unis*, having relations with the *Société du sud*. Their rites were those of high Masonry, aiming, with certain independence, to unite the eight Slav countries, Russia, Poland, Bohemia, Moravia, Dalmatia, Hungary (?) with Transylvania, Servia with Moldavia, and Valachia, having a federal and central town—one of the sects' early forms of the United States of Europe! If the conspiracy had succeeded Pestel would have been Dictator. He sought to unite with the Poles, but when he disclosed plans to murder the whole Imperial family and proclaim a Socialistic republic, Prince Jablonowski recoiled in horror, and the Poles were allowed to form their own Government. The rising was dated for 1829, but the sudden death of Alexander hastened the outburst, and December 1825 saw the attempt and failure with the execution of the leaders (1826). In 1857 Alexander II in vain permitted the opening of the lodges, for Masonry, it was said, hated both Russia and Austria.

Under Nicholas II Russia was still a prey to Martinism. Papus and Philippe, the magnetic-healer, created Martinist lodges, and spread the pernicious doctrines, not a little helping to bring trouble upon Court and nobility. Philippe, writes Sokoloff in his *Enquiry*, was introduced to Court by the Jew Manoussevitch Manouilof, Rasputin's sinister adviser, who in 1905, according to Paleologue, instigated the workmen's demonstrations and later helped to prepare the Pogroms of Kiev, Alexandrovsk, and Odessa. As the Jewish writer Dr. Angelo Rappoport, wrote, 1918: "There is not a political organisation in the vast Empire which was not influenced by the Jews or directed by them. . . . Plehve was perhaps right when he said that the fight for political emancipation in Russia and the Jewish question were practically identical."

Imperial Russia for the time has been swept away, still Russian Masonry persists. The American *Builder*, June and August 1927, gave an account of four ordinary

lodges, a Lodge of Perfection, and a Rose-Croix Chapter then functioning in Paris, in the Russian language, and according to former Russian rites, under the jurisdiction of the Grand Lodge of France, and the Supreme Council, but with complete liberty. The four ordinary lodges are directed by a committee which represents the embryo of the future Grand Lodge of Russia. The Lodge of Perfection works in close relations with the Rose-Croix Chapter, and there exists, conformable to the Congress of Lausanne, 1922, a temporary committee recognised by the Supreme Council of France, which will subsequently become the Supreme Council of the Scottish Rite in Russia. The task will consist: "In restoring to Russia a normal government and in establishing ordinary conditions of economic and political life" (quoted from *R.I.S.S.*, 11 December, 1927).

Is Masonry, this universal ferment, a fit instrument to restore normal conditions to an immense Empire shattered and corrupted by the secret forces of Jewry?

POLAND

The following is taken from the Polish Nationalist review *Mysl Narodowa*, Nos. 30-33, 1933. The *R.I.S.S.* reproduces it, taking no responsibility, as throwing light on the universal Judæo-Masonic work of anti-religious destruction and domination. We give a short summary.

It was above all during the Great War that Masonry appeared on Polish territory. In Poland, under the Russian Empire, there was the Lodge *Odrodzenie*, dating from before the War, and among its members were officials of the Ministry of Public Instruction and professors at the Polytechnic Institute and the Free University. Some aimed at Masonic infiltration. Already there were a number of Jews belonging to the Grand Orient of France: Litauer, important official in the Ministry of Foreign affairs; Wasserzug, called Wasowski, initiated in Paris before the War, where he published, along with other Masons, the anti-Christian review *Panteon*. Returning to Warsaw, he collaborated

in the review *Pravda*, then, at the beginning of the War, in *Widnokreci*, and during the German occupation in the journal *Glos Stolicy*, an organ directed against the Allied Powers, particularly France and England. After the declaration of independence he was removed from the Ministry of Foreign Affairs. He then resumed collaboration with the anti-national and Jewish Press, and founded L'Agence Polonaise Publiciste, still pursuing his Masonic propaganda with an eye to the provincial press. To-day he edits the Warsaw Masonic review *Epolia*.

Another member was the Jew Salomon Posner, of the Grand Orient of France, writer to the Socialist daily *L'Ouvrier*, also President of the *Ligue des Droits de l'Homme* in Poland. Now dead, he was one of the most influential and active ambassadors of Polish Jewry. The Jew Simon Askenazy, one of the most influential Polish Masons, secretly controlled all the strings. Another member was the Jew Léon Chrzanowski, correspondent of the *Courier of Warsaw* at Rome, and later at Geneva.

The Provisional Council of State was infested with Masons. The director of Polish Masonry, belonging to the Grand Orient of France, was the Jew Jan Finhelhaus, for long living in Paris as "Jean Finot," where he directed the *Revue des Revues*. He transmitted information to the Jewish families Natanson and Kempner at Warsaw. The former were mostly financiers and industrialists with considerable social influence. The latter were journalists, and ran *La Gazette Nouvelle*, organ of the Radicals and Socialists. These Jews played a great rôle during the German occupation, and one of them, under the pseudonym A. Kerr, was closely connected with journalistic and literary circles in Berlin. During the War Russian Masonry exercised a certain influence in Poland. The Polish Masons were instructed by the Jew Winawer, member of the Constitutional Democratic Party and Minister in the Kerenski Government. Many of the Polish young men in Russia, subject to Radical and Socialist centres, returned to Poland instructed in Masonic doctrines, and became affiliated to lodges in

Poland. Most officials of the Provisional Council of State were nominated by pressure from German, French, and Russian Masons. Masons dominated the League of the Partisans of the Polish State (L.P.P.).

After the death of the Jews Finhelhaus and Kempner, a re-grouping of the lodges took place. In 1920 Italian Masonry instigated the founding of the Grand Lodge of Poland, an affiliation of the lodge "Polonia" at Rome. The *Union of Philarètes*, founded in 1909, was intensely active in independent Poland. Apparently harmless, it had occult directors, and the initiates were Freemasons of a particular rite, who invaded all administrations. To-day it is consolidated and strong, and the Jews in it, although discreet, are influential.

In collaboration with it is the *Polish Association of Libres-Penseurs*, founded in 1921 by four Jews, and directed by Masonry. In relation with that, again, was the *Community of Productivity*, devoted to Bolshevik propaganda, and founded by the Jew Lubecki in 1922. All members are Jews. They renounce all religion, declare war on nationalism and prejudices against Jews, and object to mixed marriages—Jews and Aryans. The Polish Union of professional men of letters is directed by the Jew-Mason Jules Kaden-Bandrowski. Masonry in particular acts upon the women through the Association of Women's Civic Work. One of its prime movers is Mme Kipa, a Jewess and wife of the Grand Secretary of the Grand Lodge of Poland. Finally, the "sexual democracy," which aims at the destruction of religion and family, is led by a Jewish writer supported by Jews and Masonic organisations.

HUNGARY

According to Léon de Poncins in *La Franc-maçonnerie*, 1934, after the Bolshevik revolution of Bela Kuhn in Hungary, the Government ordered the Masonic archives to be seized and published, thus showing the flagrant connection of Masonry with the revolutionary

movement. In a résumé of the secret papers found in the lodges of Budapest we find:

"The book on Hungarian Freemasonry which has just been published by the *Union des Sociétés chrétiennes et nationales de Hongrie*, is divided into three parts: (1) The crimes of Freemasonry, by Adorjan Barcsay, contains a great quantity of documents seized when the Lodges were dissolved in 1922. (2) Written by Joseph Palatinus, is called, *The Secrets of a Provincial Lodge*, and exposes the secret work of Masonic destruction which led Hungary to the revolution of October, 1918, and to Communism in 1919. (3) Contains the list of members of the Masonic Lodges in Hungary, which proves to us that 90 per cent. of the Hungarian Masons were Jews. . . ."

Again:

"The author quotes on this subject a very characteristic preface at the beginning of a book, *La Voie des Juifs*, by Professor Pierre Agoston (one of the commissars of the people who shared the power with Bela Kuhn and whom the Hungarian Tribunal condemned to death in December last). In it he says, among other things: To write the history of the Jews in Hungary is to write the history of the Hungarian Freemasonic movement. . . ."

"With regard to their rôle in the Communist revolution in Hungary, this book shows that the Freemasons have above all worked through the Press. With patient and persistent labour they have succeeded in gaining over most of the Press organs by the help of which they have sought to diminish the Magyar national sentiment. The daily *Vilag* is very specially responsible for the weakening of discipline in the Hungarian Army; thousands of copies were distributed in the trenches. . . . *Kelet*, official journal of the Hungarian Masons, 14 December, 1910, stated: 'We must gain over the professors and school-masters so as to reach through them the soul of youth and prepare laic teaching. The teachers must be the forerunners of the most advanced ideas.'"

Notwithstanding these and other documented facts, the *Jewish Chronicle*, 20 July, 1934, in writing of "*The Freemasons*," by the Jew Eugen Lennhof, who founded in Austria *La Ligue Internationale des F. M.*, informs

its readers that inquirers will scan Lennhof's vivid pages in vain for the confirmation of the old absurdity about the revolutionary alliance between Jews and Freemasons. It is not, however, surprising, that Lennhof, himself an International Jew and Freemason, should fight shy of these and many other equally authenticated facts about this Jew-Masonic Alliance. He would whitewash both Jewry and Judæo-Masonry!

GERMANY

The great fact of the year 1930 was the unexpected triumph of the partisans of Hitler at the September elections. A formidable nationalism suddenly appeared, Prussian and Lutheran, in certain lodges—*Grande Loge Nationale des Franc-Maçons d'Allemagne*; *Grande Loge Mère Aux Trois Globes*; *Grande Loge Royal York 'A l'Amitié.'* This Prussian Masonry had separated from Universal Masonry in 1924, and, according to Oswald Wirth, had renounced the ideal of the Anderson Constitution to adopt that of uncompromising Germanism. The A.M.I. declared it to be irregular. In 1930 a new obedience was formed, the *Grande Loge Symbolique d'Allemagne*, grouping together eight lodges, dependents of the Supreme Scottish Council of Germany. Their tendencies were pacifist; adopting Anderson's formula in its widest sense they admitted adherents of all religions, including Jews. There were also the humanitarian lodges—the four Grand Lodges of Bayreuth, Darmstadt, Frankfurt, and Hamburg. Lastly, the Federation *Au Soleil Levant*, considered suspect and ardently pacifist. It must be recognised that the aims of Prussian Masonry in 1924 have been realised; it has now transformed the lodges into Orders of Chivalry, and all other lodges have been suppressed. We have, they said, transformed the *Grande Loge Mère Nationale Aux Trois Globes*, founded by Frederick the Great in 1740, into the *National Christian Order of Frederick the Great*.

It has broken all existing links with other Masonry; for the members, the obligation is of Germanic racist

origin, the secret concerning the ceremony is suppressed, the words "Freemason" and "Lodge" have disappeared, and the constitution is entirely new. The same principles are applied to the other two lodges. *Le Grande Loge des Franc-Maçons d'Allemagne* will in future be called *The German Christian Order of the Templars*; the name of the third had not been fixed (July 1933). Their ideal is German-Christianity, having much in common with the old Aryan cult of their ancestors—the cult of Odin! The symbols of the Order are the Light and the Cross; they profess an ideal of pure Germanic race nationality, whose chosen symbols are the Hammer of Thor and the Sword of the Knight. It is now said that Masonry is entirely suppressed in Germany.

The Hammer of Thor, or Hermetic Cross, is the bolt of whirling flame, a symbol of dynamic strength representing the Fire of the universal generating force cleaving its way through the blackness of matter. In Illuminism, reversed, it is a symbol of that death that leads to Initiation or Illuminism. Further, Frederick the Great was a close friend of Voltaire, who was one of the *Encyclopædists* and president of the atheistic and revolutionary Hôtel d'Holbach, precursor of the French Revolution of 1789.

SPAIN

Deschamps in *Les Sociétés Secrètes et La Société*, 1881, writes of Spain: "The revolutions which since 1812 have succeeded each other in this country have been caused for the most part by the rivalries of the different Masonic factions which always unite in order to fight Christian social order."

A letter, 15 January, 1728, shows that Spanish Masonry began by a delegation from the English Grand Master; the lodge was called *Matritense*. The introduction of the Scottish Rite in Spain was due to Comte de Tilly, authorised by his relative, Comte de Grasse-Tilly, who shortly before had introduced the regularised rite

from Charleston into France. This rite was a simple evolution of philosophical Masonry. Seville was the first centre, and in 1808 Tilly, along with the Liberal members of the Government, took part in its Supreme Council. This Scottish rite, introducing the high grades, was more democratic, whilst Masonry of the three grades was, under Montijo, the defender of aristocracy and absolutism. Later the two Masonries united, and a Chamber of Rites was created under Montijo's direction (*Monde Maçonnique*, June 1875).

One of the first lodges, under the Grand Lodge of England, was formed at Madrid, 1731, and, when Charles III came from Naples to the Throne of Spain, among his courtiers were several Masons; very soon the lodge at Madrid began to exercise serious influence over the Government. In 1766, through Count Aranda, the Jesuits were driven from Spain and Spanish possessions; Jansenist, Masonic, *Encyclopædist*, and even Illuminé doctrines infected Episcopal seats, chapters, and universities, and under Charles IV the sect unsuccessfully planned to establish the Jews in Spain.

During Napoleon's invasion French officers and officials formed the *Afrançesados*, lodges favourable to French rule. But there were also purely Spanish lodges which sought to realise their plans through the Constituent Cortes of Cadiz, from which nobility and clergy were excluded. Those who represented the provinces occupied by the French, Spaniards originally from these provinces, but settled in Cadiz, were called *suppléants*. From 1753 there was a lodge in Cadiz of 500 affiliates, wealthy and of good position, most of the *suppléants* belonged to it, and it and its adepts formed the majority of the Cortes; a Liberal Press dominated the Assembly and the command of the Army in favour of Masonry. The Catholic and Royalist minority were known as *Serviles*, and the majority took the name of *Liberals*, and later *Jacobinos*. They promulgated a Constitution, 19 March, 1812, maintaining Monarchy as a form, declaring the sovereignty of the people, but the real power lay with the Cortes. When Ferdinand VII returned

after Napoleon's fall, influenced by popular sentiment, he repudiated this Constitution, and later exercised personal despotism.

In 1814 Masonry was interdicted, but openly continued its propaganda. Many Spanish prisoners in France became affiliates, 5,000 officers, and a greater number of subordinates, who thus gave a powerful impetus to Liberal projects, plotted in secret the annihilation of existing political and religious institutions. A Grand Lodge was established in Granada with Montijo as Grand Master, and many lodges were formed in the Army; this lodge became so active that finally some were arrested, others fled, and Montijo was ordered to Madrid, June 1817; but the Grand Lodge followed him, and there continued its intrigues. According to Thomas Frost, the historian, all moderate constitutionalists were Freemasons, and made use of Masonic organisation to consult secretly on the movement which ended in the revolution of 1820. The extreme party, the *Comuneros*, formed a similar organisation, *Confédération*, which was divided into *communes*, each of which consisted of unlimited local groups or *tours*. Their receptions, password, and oath were copied from Masonry: absolute secrecy, obedience, and submission to vengeance if unfaithful as with the Carbonari. It had only one grade, offices were elective, and the *Supreme Assembly* was over all. They were closely linked to the Jew-dominated Haute-Vente of Paris; the *fédéralistes* were their successors.

On 29 March, 1830, the Salic Law was abolished, and Isabella became heir to the throne in place of the King's brother, Don Carlos; when Ferdinand died, Freemasons and Liberals already held all civil and military positions. The lodges continued their intrigues throughout the Regency and the reign of Isabella, and took active part in the progressivist movement of 1854. The revolution of 1868 was made by Masonry in opposition to Isabella, who in the end was deposed and fled to France. Further intrigues led to the reign of Amadeo, and later a republic; but recognising that Spain was not ready for

a republic, the Grand Chiefs decided on a Constitutional Monarchy—always assuring revolutionary propaganda—and to this end supported young Alphonse XII, 1874. The lodges continued to increase, and in 1881 the Grand Lodge of Spain had 154 lodges; the Grand Orient of Spain had 162, plus 30 chapters; the Grand Orient Lusitanien had 40 under its jurisdiction, and all three are now united as obedience-members of the *Association Maçonnique Internationale* (A.M.I., 1933). Thus Nationalism has become Internationalism (Deschamps and Claudio Jannet)!

Much has been written on the present Spanish Judæo-Masonic manifestation—the Revolution and Republic of 1931—and the following speech, made by Mateo Barroso, Grand Chancellor of the Supreme Council of Spain at the Convent of the Grand Lodge of France, 1931, shows the power that was behind the new régime:

“I bring you the cordial and fraternal greetings of the Supreme Council of Spain. . . . We have now the Republic. We have . . . six Mason Ministers, about twenty Mason high officials, and more than 120 Mason deputies in the Constituent Chamber. You therefore see that this weak Masonry has succeeded in creating a democratic and republican conscience. . . . Spanish Masonry works for Universal Peace, it associates itself with the task which the League of Nations has taken up. . . . It is the Masons who must create this universal conscience” (quoted by *R.I.S.S.*, 15 December, 1932).

Again, in the *Boletín oficial y Revisto masonica del Supremo Consejo del Grado* 33, June 1931, we read:

“The Republic is our patrimony. . . . It can be called the perfect image modelled by the gentle hands of our doctrines and principles. It will be impossible to realise another example of a *political revolution more perfectly Masonic than the Spanish Revolution. . . .*”

Further, the Grand Lodge of Spain, in its *Bulletin*, thus addressed the new Republic:

“With the eclipse, in the setting, of the splendour of Royalty, came to an end the last personal power of Majesty. . . . As

Spaniards and Freemasons, who see lawfully erected the Liberal structure of a new State engendered by the immortal principles which shine in the Orient, we can but consider ourselves satisfied. . . . To Freemasons who compose the Provisional Government, to the higher personnel, also composed in a majority of Freemasons, go out our aspirations. May they be loyal guardians of the moral treasures confided to them and through the Republic may they accomplish the destiny of Spain" (quoted in *R.I.S.S.*, 8 November, 1931).

PORTUGAL

According to the *R.I.S.S.*, 24 May, 1931, Fr. Borges Grainha writes, in his *Histoire de la Maçonnerie en Portugal*, Lisbon, 1912:

"Chance brought into my hands a number of books, until then unknown to me, in which is shown the life of Masonry in Portugal from the middle of the eighteenth century. In examining these books I have noticed that almost all the most noted men in religious, political, and intellectual revolutions of our country, during the last two centuries, were affiliated to Masonry. . . . Several illustrious Portuguese were also Masons, and some even Grand Masters, in the conspiracies and revolutions of 1817, 1820, 1833, 1836, 1842, 1846, 1851, 1868, 1891, and in 1910 almost all the principal personages who took part had been initiated in Masonic lodges. . . . At the end of these researches I was convinced that the history of Masonry in Portugal was absolutely linked with the history of the country."

From the résumé given, and other sources—one, Document G, by F. Chabirand in the *Chaîne d'Union*, 1872-73—quoted by Deschamp and Claudio Jannet, we have drawn many of the following facts.

Masonry in Portugal goes back to 1735 under Don João V, and since then various foreigners, French, Swiss, Dutch, and English, organised the first lodges. Under the Government of the Marquis de Pombal, Masonry developed in intellectual circles and the Army. He had been diplomat in London and Vienna, and returned penetrated by the philosophy then in vogue in Europe, and initiated the régime of "enlightened despotism" which was opposed to the Church and had

strong "equality" tendencies; he is also said to have established the first regular lodge in Lisbon. There were certainly Masons among those appointed by him to found the University of Coimbra in 1772, and by 1796 it was permeated with Liberal ideas, becoming in time a recognised and immense instrument for the spread throughout Portugal of the philosophy of Voltaire and Rousseau.

The French Revolution was let loose in Europe, but in Portugal the able director, Pina Manique, for some years kept it in check. It was about 1804 that the first Portuguese Grand Lodge was constituted. The invasions of Napoleon profoundly modified the situation to the profit of Masonry, and the officers of the Portuguese Legion in the armies of Napoleon returned in 1814 largely masonised, and secret societies developed and spread. Just as Halpérine-Kaminsky tells us, it was during the march through Europe after the retreat of Napoleon's army that the Russian officers became imbued with French revolutionary and Liberal ideas, and on their return a secret society was formed in 1816, out of which Paul Pestel finally evolved the Society of the South, advocating the abolition of autocracy and the establishment of a republic. In Portugal at this time F.^o Freire Gomez d'Andrade was Grand Master of the Grand Orient Lusitanien, and had commanded a division of the French Army during the Russian campaign. He, too, became a mover in revolutionary conspiracies, and when the first was discovered in 1817, like Pestel later in 1826, he and others ended their lives on the scaffold. The lodges then closed until about 1824, when Liberal tendencies penetrated the Cortes; along with their Spanish comrades of Cadiz, the Portuguese Masons proposed to proclaim the constitution of an "Iberian Federal Republic," which has ever since remained their secret plan.

In 1834 the Mason Don Pedro IV gave Portugal a new and Liberal constitution, and Freemasonry played a great rôle in the revolution, lasting some years, which led up to this change. Masonry became powerful, and the desire to use it as a political instrument ended in the formation of as many Orients as there were political

parties. In 1840 there were nine authorities, but the Grand Orient Lusitanien in 1859 united most of these under its obedience. Later, in 1863, it was officially recognised by the Grand Orient of France, and finally, 10 August, 1869, it united all Portuguese Masonic groups under the name Grand Orient Lusitanien Uni., with the Comte de Paraty as Grand Master. In 1870 it had under its obedience fifty-six lodges, twenty being in Spain. Since then there has been much Masonic activity culminating in the revolution of 1910, which was planned by the more advanced lodges, such as the "Gremio Mortugua," out of which came the Carbonarios, who decreed the assassination of King Carlos and his elder son, and prepared the Republican Revolution.

According to *The Times*, 28 August, 1931, there have been sixteen revolutions and forty Ministerial changes in Portugal between 1910 and 1926, and although General Carmona's rule has been called a "dictatorship without a dictator," an unsuccessful attempt to depose him was made in 1931. In the same year a revolt broke out, and was suppressed, in Madeira, Portuguese Guinea, and the Azores, and, *The Times* continued: "It is currently stated that the agitation was fomented by Portuguese exiles in Paris, and particularly by some preceding chiefs of the Grand Orient of Portugal."

"The Portuguese revolution of 1910," says Dr. Fredrich Wichtl, "was brought about by certain leading Jewish families . . . all related to each other, they were all united by the tie of Freemasonry and . . . *L'Alliance-israélite-universelle*." (*Weltfreimauerei, Welt Revolution, Welt Republic*.)

Léon de Poncins, after visiting Portugal, where he interviewed several leading Government officials there, wrote an account of "New" Portugal for the French journal *Le Jour*, extracts from which appeared in the *Patriot*, 11-18 July, 1935. He was received by M. José Cabral, instigator of "the law against Freemasonry and secret societies, passed *unanimously* by the National Assembly. . . ." In a few brief sentences M. Cabral

summed up the motives which led to the passing of the law against Freemasonry:

"The new State is an authoritative State guided and limited by the principles of Christian justice, conformable to the historical and spiritual traditions of the country. The openly anti-religious and anti-Christian character of Freemasonry was, therefore, contrary to the spiritual and moral bases of the new State. . . . It subjects its initiates to a rigid discipline, the aims and interests of which are opposed to those of the nation. The State, charged with the direction and well-being of the country, constantly struck up against mysterious obstacles difficult to surmount, which hindered the progress of national affairs. Freemasonry thus formed a State within a State, a strong occult State behind the feeble apparent State, which reduced the latter to a purely superficial rôle. The new Portuguese State is a strong State which cannot admit a subterranean authority contrary to its own. The hierarchic complexity of Freemasonry indicates that Freemasonry has hidden and complicated plans, aiming at international ends which override those of the National State. Freemasonry thus leads to a great international diplomatic occult action directed probably by a foreign head. Such a submission to foreign international direction is contrary to the patriotic sentiment of the country. Apart from that, the secret which Freemasonry imposes so rigorously upon its adepts allows it to be presumed that what they hide so well is neither insignificant nor beneficial. . . ."

A.M.I.

The *Association maçonnique internationale*, or A.M.I., is neither rite nor obedience, but a confederation formed in an attempt to bring about international unity of all Masonic powers throughout the world, while, nominally, preserving to each full independence. They held, according to the French Mason Albert Lantoine, that "the ancient chain must be soldered again, which, in making the Order more powerful, would allow it to influence, in a humanitarian [*sic*] sense, the politics of rulers."

The first meeting was held in Geneva, 23 October, 1921, and united some eleven obedience-members, including the Grand Lodge of New York; the latter, how-

ever, resigned because of the recognition by the A.M.I. of the German Lodge "Au Soleil Levant," which latter was proved irregular, and removed. For some years little advance was made, but in 1932 it had increased in importance, through membership and quality of its adherents as well as through the influence it wielded. At the end of 1930 it grouped together thirty active obedience-members as follows:

- Grand Lodge of Vienna.
- Grand Orient of Belgium.
- Grand Lodge of Bulgaria.
- Grand Lodge of Spain.
- Grand Orient of Spain.
- Grand Orient of France.
- Grand Lodge of Luxembourg.
- Grand Orient of Greece.
- Grand Lodge of Polarstjernen.
- Grand Lodge of Poland.
- Grand Orient United Lusitanian of Portugal.
- Grand Lodge "Alpina" Switzerland.
- Grand Lodge National of Tchechoslovak.
- Grand Orient of Turkey.
- Grand Orient of Brazil.
- Grand Lodge of France.
- Grand Lodge of Yugoslavia.
- Grand Lodge of Panama.
- Grand Lodge of Porto Rico.
- Grand Lodge Cuscatlan San Salvador.
- Grand Lodge La Oriental-Peninsular.
- Grand Lodge of Chili.
- Grand Lodge of Columbia (Baranquilla).
- Grand Lodge of the Equator.
- Grand Lodge of Paraguay.
- Grand Lodge of Venezuela.
- Grand Lodge of Haiti.
- Grand Lodge of Peru.
- Grand Lodge of the Isle of Cuba.
- Grand Lodge del Pacifico.

Its president in 1931 was F. Raoul Engel, Supreme Grand Master of the Grand Orient of Belgium. The Grand Chancellor was F. John Mossaz (Switzerland),

who directed it, assisted by an Executive Committee of delegates, which appeared to be a kind of Parliament. Also there was a Consultative Committee composed of a few influential delegates, who apparently prepared decisions and, in fact, exercised authority. For 1930-32 these were: Charles Magnette, Honorary Grand Master, Belgium; Bernard Wellhoff, former Grand Master, Grand Lodge of France; Arthur Groussier, former President of the Council of the Order, Grand Orient of France; Arthur Mille, of the Council of the Order, Grand Orient of France; and Fritz Brandenburg, former Grand Master of the Grand Lodge "Alpina," Switzerland.

As will be seen, the A.M.I. has spread, above all, in the Latin countries, and includes among its obedience-members the great majority of the Ancient and Accepted Scottish Rites, but does not include any English or North American Grand Lodge. Under the influence of the A.M.I., the Grand Orient of France in 1930 annulled the conventions which bound it to the Grand Lodge of France and the mixed International obedience, *Le Droit Humain*, preferring, as it said, to realise unity under the auspices of the A.M.I., in which the Grand Orient of Paris now plays a directing rôle (*R.I.S.S.*, 20 September, 1931).

In 1877 the Grand Orient of France suppressed from its regulations the name of "The Grand Architect of the Universe" and the belief in the immortality of the soul. Because of this the Grand Lodge of England, along with others, broke off relations with it, and has never since renewed them. In 1929 the Grand Lodge of England codified eight points as being necessary for recognition by it of any other lodge, among which were: (2) That a belief in the Grand Architect of the Universe and His revealed will is an essential condition for the admission of candidates. (7) That religious and political discussions are rigorously prohibited in the Lodges (cf. *An. Maç. Uni.*, 1930).

Continental Masonry, on the contrary, is to a great extent anti-religious, political, and largely dominated, directly or indirectly, by Jews, and there are many proofs

to show that this Judæo-Masonic power has always been, and still is, in the name of Humanity, the secret insidious cause of all revolutionary movements.

The following information concerning the A.M.I. was first published by Léon de Poncins in the *Mercure de France*, 15 August, 1931, and later in *La F. . . M. . .*, 1934:

"In 1921 the *Association maçonnique internationale* or A.M.I. was formed at Bâle; its aim is to reinforce the links of International Masonic solidarity. Its reviews give news of Universal Masonry, and its principal books are printed in French, German, and English. The Grand Orient of Paris plays a directing rôle. . . . It edits a public review, *La Paix*, and another secret, *Les Annales maçonniques universelles*, both published at 20 rue Laugier, Paris, under the direction of the Masonic writer and Jew, Edouard Plantagenet. *La Paix* has among its correspondents, Ramsay MacDonald, Ed. Beneš . . . Henri Barbusse, and known Masonic writers such as André Lebey of the Grand Orient, and Albert Lantoine of the Grand Lodge. . . . There is also the Ligue internationale des F. . . M. . ., founded in Austria by the Jew Mason and writer, E. Lennhof. The A.M.I. is a union of Masonic Obediences, whilst the Ligue is an individual union of Freemasons."

The author further quotes the engineer, P. Loyer, who, speaking at a conference in Paris, 7 February, 1934, said:

"So long as Democracy has remained confined to the lodges, so long as it has only been a theme for lecture, it has been able to deceive. Mystic Masons were able to believe they could build a livable régime. But Masonry has experienced power, and what has been the result? It has ruled in Russia with Kerensky; it has ruled in Italy with Giolitti and Nitti; it has ruled in Germany with the momentary triumph of the Social-Democrat and the complicity of Brüning; it actually rules in Spain with Largo Caballero, Indalcio Prieto, Rodolpho Llopi, and Alexandre Leroux; it rules still in France. . . . But everywhere, everywhere without exception, the experience of power has been ill-omened to it. . . . Maçonry begins to understand that all its democratic ideology leaves it without resource, and that it can

draw not the slightest light from it to solve actual political conflicts. It knows it and it admits it."

TURKEY

The Grand Orient of France reported:

"International Congress, A.M.I., held at Geneva, 21 to 24 August, 1930. . . . The League declares particularly that they aim at no interference in the authority or the central action of the great Masonic bodies. What it desires is individual approachment, good relations, and links of personal friendship between regular Masons, *in order thus to form a chain encircling the globe.*"

Again we find *La Libre Parole*, December and January 1933, writing:

"The Convent of the A.M.I. took place at Constantinople, September 1932. Notwithstanding the distance, twenty-two countries were represented by the delegates of twenty-four different Masonic obediences. The orators emphasised the importance of this Convent, which for the first time united in the East the representatives of World Masonry. . . . The work of the Convent was opened by the Grand Master Moustafa Hakki. . . . During four days the Convent regulated all administrative questions which had been studied for long months by the Executive Committee. They deplored the financial position, due to the economic crisis, and above all to the laws which, in certain countries, by interdicting the exportation of capital, made payment of subscriptions difficult, if not impossible. The Parliamentary brethren of these countries were invited by the A.M.I. to bring this 'deplorable state of affairs to an end.' A motion in favour of peace—by disarmament—was adopted. F. Colaveri ended by declaring: 'In the Assembly the Convent has done important work which affirms the bases of the *Association maçonnique internationale*, and definitely assures its future.'"

In 1922 the Orator of the Grand Lodge of France said:

"My brother Masons, my hope is that Freemasonry, which has done so much for the emancipation of men, and to which history owes the national revolutions—1789, 1871—will also know

how to make that greatest revolution, which will be the International Revolution."

According to *The Times* the Turkish Committee of Union and Progress was Grand Orient Freemasonry and of the Illuminati. And speaking of Talaat and the Armenian atrocities, the *Daily Telegraph* wrote, 29 May, 1922:

"It was as a humble official in the post office at Salonica that he there became acquainted, at an early date, with the Young Turk Militarists and the politicians of the Grand Orient Freemasonry, the men who were to bring about the revolution of 1908. . . . Behaddine Chakir Bey . . . was after Talaat, Enver and Nazim, the most powerful and sinister figure of the Committee of Union and Progress . . ."

These, with Dr. Roussouhi Bey and some half-dozen others, formed the all-powerful and secretive executive of this C.U.P., which ruled Turkey for about ten years until 1918. The act which brought Turkey into the Great War, with all its consequences, was theirs. "The Kemalist reaction set in under the malign influence of the C.U.P. and its Bolshevik allies."

Then came the anti-Kemal plot and trials at Smyrna and Angora, July and August 1926, at which most of the remaining eminent leaders of the "Young Turks" were convicted and hanged. At the trial it was told how Enver and Talaat "got in touch with representatives of the then Irish rebels, and promised to support them, among other oppressed peoples, if they would wage incessant war against Great Britain" (*Daily Telegraph*, 26 August, 1926). Again, in an editorial, 30 August, 1926, the same paper writes:

"Between that 'Young Turk' Party and the Kemalist Nationalism which has succeeded it and stamped it out, there is little to choose as regards their political morals. Both have sought to create and despotically to dominate a New Turkey. Both have upon their record oppression of all kinds and barbarous massacres. These things are easily understood when it is realised that many of the men, including Mustapha Kemal himself, who stand at the

head of the Nationalist movement, served their political apprenticeship in the Committee of Union and Progress; and the final assault upon the earlier leaders of revolution represents little more than the determination of the new dictatorship to brook no rivalry or criticism, within the sphere of its authority."

Speaking of the "spirit of revolt and spiritual anarchy" in Freemasonry, J. Marquès-Rivière quotes the Mason Jean Bon, Deputy of the Seine, who declared in the Convent of the Grand Orient of France, 1919: "... We know no limits on the Left. For we ourselves have closed the roads on the Right. . . ." And again at the Convent of the G.O., 1920, the same Mason said: "The Society of the Jacobins which was the great author of the French Revolution was only, so to say, the exterior aspect of the Masonic Lodge. What the Jacobins did during the immortal five years of 1789 to 1794 we can and must do again if the danger returns. . . ."

BELGIUM

In three articles in the *R.I.S.S.*, 1 and 15 February and 1 March, 1935, Georges Loïc gives some useful information about Belgian Masonry, its revolutionary affiliations and activities. Belgian Masonry is subject to three authorities: the *Suprême Conseil du Rite Ecossais*, the *Grand Orient*, and the *Fédération Nationale des Loges Mixtes*. The Belgians were the first to join with their French and Spanish brothers in founding the *A.M.I.* "The principal centres of intrigue, therefore, appear to be the Supreme Councils, the 'Ligue Internationale de Francs-Maçons,' the *A.M.I.*, the Theosophical Society and its daughter Co-Masonry." The Supreme Councils are all issues of the Supreme Council founded 31 May, 1801, at Charleston, by the Jews Dalcho and Mitchell and by the Comte de Grasse-Tilly. On 19 February, 1922, an alliance was concluded in the Grand Temple of the *Droit Humain*, Paris, between Co-Masonry and the *Grand Orient of France*. These links were broken by a decision of the Council of the *Grand Orient*, 13 September, 1930 (Convent of *Grand Orient of France*, 1930).

However autonomous the Grand Orient of Belgium was, it felt the need to enter a league of Obediences, the A.M.I., in order to participate in outside current influences. Two Convents of the A.M.I. were held in Brussels, those of 1924 and 1930, and in 1933 the Executive Committee of the A.M.I. was invited to hold the spring session at Brussels in order to take part in the manifestations organised for the centenary of the Grand Orient of Belgium. The place taken in the A.M.I. by the Belgians is therefore definite, and the more so when it is known that in 1925 a Jew of Liège, Max Gottschalk, held office as Administrative Chancellor. He became also Secretary-General of the A.M.I., secretary of the Consultative Committee, financial administrator of the A.M.I., editor of its Bulletin and of other publications. At a special Convocation of *La Parfaite Intelligence et l'Etoile Réunies* of Liège, the following resolution was carried:

"(1) With regard to the Grand Architect of the Universe, this return to tradition is made from an exclusively symbolic angle, free from all confessional or dogmatic spirit, each being free to interpret the symbol as his conscience, reason, and religious sentiment dictate.

"(2) With regard to the Book of Moral Law, the Bible being generally considered in Belgium as the sacred Book of the Roman Catholic Church, dominant confession here and hostile to Masonry, to avoid all equivocation the Book of Moral Law will be represented by the Constitution of the Order of 1723 (ancient charges) original text and Masonic precepts. During the workings it will be open on the altar under the Square and Compass" (*Bulletin*, A.M.I., April-June 1930).

The efforts made for over forty years to impose a system of International Arbitration upon States are known. Before the War the F. V. Léon Bourgeois succeeded in founding the International Court of Justice at The Hague. In 1917 a Congress, now celebrated, uniting Latin, some Allies, and Neutral Masonries, met in the hall of the Convents of the G.O. of France, and there the Masons, André Lebey and Meoni, laid the

foundations of the League of Nations, of which the F . . . Sieyès and the Jacobin Deputy Milhaud already dreamed in 1792. F . . . Magnette in 1930 at Liège, on the occasion of the Convent of the A.M.I., said:

" This creation of the League of Nations was a manifestation of International solidarity which only scoffing and systematically sceptical minds mocked at or foolishly disparaged. . . . It was the same sentiment which guided the founders of the A.M.I. in 1921 ; they desired to establish closer relations between the multiple obediences which bore the name of lodges and give to an institution spread over the entire surface of the universe, a rational organisation and a centre of development which would increase its power a hundredfold."

At the same Convent F . . . Henri La Fontaine, vice-president of the Belgian Senate, said: " You are not unaware . . . that Masonry should not occupy itself with politics. . . . But all the same it must not be forgotten that in the past it was in the Lodges that the Great Revolutions were prepared, notably the French and American Revolutions. . . . In many of our Lodges the batteries end with the words of the French Revolution—Liberty, Equality and Fraternity" (*Bulletin*, A.M.I., July–September 1930).

What Le Couteulx de Canteleu said of Masonry in 1863 might well be said of it to-day:

" Freemasons have contended for the empire of the world as few sovereigns have done, and to what end? To be the point of issue of all follies and all monstrosities; the Cabala, magic, hermetic philosophy, communications with spirits, magnetism, theosophy, deism, atheism, physical and moral regeneration, vengeance, destruction of empires, the Universal Republic; if we exclude these follies, what remains? A few honest citizens playing mournfully in the Chapel of the Tomb of Hiram! "

Georges Loïc concludes:

" The Jews who knew the triumph of the Bolshevik Revolution in Russia and in Central Europe are feeling the wind of defeat. . . . The two Socialist Internationals have constituted the Front Unique at Amsterdam to take up the imperilled revolu-

tionary work. Blinded by an absurd mysticism, Freemasonry makes ready to play Kerensky by the side of International Jews. Certainly the forces of Masonry are immense. . . . It is, however, weak, for its principles force it to act through intermediaries, to be only an influence . . . a machine to form opinion . . . without outside help—complicity of foreign Governments or international financiers and their troops, the Workers International—it can do little . . . it is incapable of forming a durable edifice.”

THE LEAGUE OF NATIONS

On 28, 29, and 30 June, 1917, the Grand Orient and Grand Lodge of France held a Congress in Paris uniting representatives of Allies and Neutrals' Masonries—English excepted. A few extracts from the report of the speeches may, in view of the French proposals at the Disarmament Conference of the League of Nations, be of interest to the general reader. The text of the report is given in *Dans l'Atelier Maçonique*, by André Lebey, a prominent Mason and orator of the Grand Orient of France; the subject of the discussion was “the preparation of the League of Nations”:

“Collective justice which they have desired to make possible by causing it to dominate individual and egotistic justice of State to State. . . . Thus the supreme force of the community of Nations, both material and moral, will know how to overcome the murderous designs of one or several of them. There will then no longer be neutral nations, for none, in an organisation of this order, will be able to isolate itself without defaulting from its agreed duty. Injustice done to one of them will strike them collectively and individually. . . . Neutrals ought therefore to be united among themselves in such a way that they will always be led to lend assistance. . . .

“The task which is imposed on our generation, and more especially on you, my FF., consists in bringing about a decisive progress towards this International law. . . . This International law is the law of peace. . . . The International law must be armed with sanctions such as will discourage, in advance, those who would be tempted to break their word. United among themselves the nations who wish to live in peace, in the respect of their reciprocal rights, would create an irresistible sovereign force of economic and military action which would prevent the blind masses

being drawn into imperialistic conflicts. This union of the different national forces will itself be, in order to realise its defensive task, adapted, arranged, and equipped with a view to its highest efficiency. The Law will thus possess guarantees of continuance. It will become a force by the adherence of the greatest number of States. This force, *through a veritable police of nations*, will maintain universal peace by placing all civilised powers on the side of any nation, whose rights, without provocation, will have been violated by another."

Among the conclusions presented, in the name of the Commission, by F . . Lebey and adopted by the Congress were:

"The International Parliament associates, in appropriate commissions, for all important questions which facilitate international relations, collaborators chosen by it and ratified by the National Chambers of the different States, so as to regulate collectively and internationally, universal questions of legislation which will draw still closer the links of the peoples. . . .

"The International Parliament will equally form within itself, by means of a member per nation, a judicial power, creating in this way an International Court of Justice, before which will be brought all national conflicts between the nations. Those elected, nominated for three years, according to precedents, are responsible before the International Parliament and cannot promulgate a sentence unless it is ratified by it.

"No nation has the right to declare war upon another, for war is a crime against the human race. All difference between States ought therefore to be deferred to the International Parliament. The nation who would refuse to do so would thus place itself outside the League of Nations, which would, after having exhausted all other means of convincing it, notably by economic boycott, rupture of all relations, complete blockade by land and sea, and absolute isolation, have the right and duty to constrain it by force to recognise the universal law.

"The International Parliament will itself define the diplomatic, economic and military measures which will be established in order to assure the exercise of its powers. Its aim, properly so-called, is under sufficient guarantees of the autonomy of each nation, the limitation of armaments so as to lead one day to universal disarmament. The International Parliament should support armaments of each country constituting the League of Nations only in

so far as shall be necessary to efficaciously counter-balance the armaments of those who would remain outside the League of Nations.

"The International Parliament will itself choose the place of its meetings, the town will become the capital of the world, the territory of which will be internationalised. It will adopt as emblem a banner on which an orange sun will radiate upon a white ground in the midst of yellow stars as numerous as the nations who will adhere to the conventions above."

Such is the Masonic dream of Internationalism, where the most backward and barbarous nation would be on an equality with the great and most civilised Powers—Liberty, Equality, and Fraternity, the slogan of the French Revolution, false as it is subversive!

And when in 1934 the proposal came to admit the Soviet Government—that barbarous régime of tyranny, brutality, and slavery, Jew-dominated and Jew-represented—as an honoured member of this League of Nations, an outcry was raised by at least some of the Press. The *Gazette de Lausanne* of 16 August of that year wrote:

"If Russia is received officially into the League of Nations, we shall have permanently in our country the agents of the Russian Secret Police, which innocently calls itself 'Commissariat of the Interior for the People.' . . . The work of the G.P.U. is military espionage and sapping operations against organisations and persons who oppose the Soviet and Communism in Switzerland. The espionage is also political and industrial, including the constitution of secret 'cells' in industrial enterprises. . . ."

There were also some British papers which made vigorous protests against the admittance of Soviet Russia to the League; for example, the *Sunday Pictorial*, 26 August, 1934, wrote:

"Probably the most interesting story in the world to-day would be the complete revelation of precisely what intrigues are going on to get Russia into the League of Nations. Here is something before which justice, decency, and mercy may well curl up and die. If Russia does get in, then Geneva will, without

doubt, be transformed into one of the most sinister and dangerous centres in the world. Behind the cloak of idealism, and all that worthy decency which is supposed to go with the League, we shall have international plotting of purely gangster morality. . . . If Russia breaks into the League we shall be presented with perhaps the greatest irony since history began, the debasement of the great institution formed to make world peace into a laboratory for world disruption, largely via Far Eastern and Indian affairs, but also in many other ways. . . ."

To-day we are witnessing the reaction to this Judæo-Masonic League in the present Italo-Abyssinian crisis, and who can tell what sinister intrigues are at the back of it!

STAVISKY

We cannot leave this question of the power of Judæo-Masonry without at least touching on the recent Stavisky scandals. So far as we have seen, the best account of what led up to the bursting of the Stavisky bomb is to be found in Léon Daudet's book, *La Police Politique*, 1934, in which he tells us:

"Now there were two rival bands equally powerful as to their political, financial, Masonic, and other relations: the Stavisky band . . . and the Lévy-Dubois group. . . . The two groups, composed of powerful personalities and banks, attacked each other with violence. . . . Both having need of the complicity of officials, corrupt or corruptible, depended on the Sûreté Générale. . . . The Lévy-Dubois group was founded in 1927 by three small Jews without fortune . . . all three were affiliated to the Lodge *Droit et le Devoir*. . . ."

Their first attempt to manipulate certificates of annuities for war damages and to issue a public loan came to nothing. Then a brilliant idea came, and—

"A law was prepared and voted in July 1933, which permitted financing, by annuities, the liabilities of the State towards Communes and Departments. Through the Lévy-Dubois group they prepared *L'Outillage National* on the model of what had been done for the liberated regions. . . . But Stavisky intervened. He founded at the same time and on the same model, with the ap-

proval of the Quai d'Orsay, the *Caisse autonome*. . . . Suddenly the intervention of the City spoiled everything and set a light to the powder. The Crédit Lyonnais forced Lévy-Dubois to dissolve *L'Outillage National* and give up the affair. . . ."

This Dubois group, however, exploded the Stavisky scandal by means of pamphlets threatening exposure. The result is known, and how the affair of the "bons de Bayonne" burst.

"Stavisky, this huge swindler who was at the same time a spy of a certain capacity and a corrupter of genius, had found the means of monopolising a large number of provincial casinos, notably in the region of Biarritz and Saint-Jean-de-Luz, also, with the complicity of the Sûreté Générale's gaming section, some gambling-hells of the Parisian region, giving fruitful returns. In the first rank of the latter was the *Cercle Hippique* or *Frolic's* . . . in principle the president of Frolic's, a veritable police-trap, was always a police official. . . . "The Stavisky bomb burst, and with it disappeared Stavisky—suicide or murder? Suddenly, on 20 February, fifteen days after the shooting of patriots and ex-Service men on the Place de la Concorde, the Judge Albert Prince, member of the Judiciary Commission to inquire into those responsible for the remissions granted for years by the Parquet to the swindler Stavisky, was found cut to pieces on the railway line some kilometres from Dijon. His portfolio was found nearby, with all papers gone; and it had contained, it was known, two overwhelming documents accusing those responsible for the Stavisky remissions. These were to have been brought up, next day, before the Commission of Inquiry. To further cover those implicated, "suicide" was whispered and suggested.

Stavisky and his Jew accomplices Hayotte and Cohen had swindled the Crédit Municipal de Bayonne of hundreds of millions of francs, and several official personages were directly compromised. Stavisky, a notorious old offender, had been nineteen times found guilty and condemned and nineteen times acquitted, thanks to his Government protectors. In Paris there was an explosion as the Government clearly sought to hush up the affair. The Chamber nominated at the elections of 1932 was very "Left," and composed of a large majority of

Freemasons, and although the Government received a vote of confidence in Parliament, owing to public reaction it was forced to resign. It was followed by another, equally permeated by Freemasons, and refused to institute a Commission of Inquiry.

Upon this refusal followed the tragic shootings of 6 February, 1934, when twenty-seven were killed and two thousand wounded. Next day the Government was again forced to resign, and calm was only restored when the President of the Republic called upon the former President Doumergue to save the Parliamentary régime. And what of Freemasonry?

Speaking of Judæo-Masonry and the Stavisky "affaire," the Editor of the *R.I.S.S.*, 15 March, 1934, gives the names of seven Masons acting on the Commission of Inquiry into the scandals, and six on the Commission of Inquiry into the riots of 6 February, and adds two more names, Masons who were "to aid the Commission of Inquiry to determine in what quarter the guilty and accomplices must be sought." Further, he writes:

"Thus the existence of Freemasonry queers the pitch of every institution. A secret political power is incompatible with an independent Government. The Commissions of Inquiry are cored by the secret power. The good will of honest members of the Commission strikes up against a permanent conspiracy. It is thus in all workings of the State, the Mason Deputy does not represent his electors: *he represents his Lodge.*

"The Mason-official does not impartially fulfil his duties; *he places his public authority at the service of his secret chiefs.* The Mason-judge is not free; *he is obliged to submit to fraternal pressure.* An independent Government cannot co-exist with a secret Government; it suppresses it or else loses its own independence. . . . What is the exact participation of Freemasonry in the hushing up of the Stavisky Affair?"

The Freemasons themselves were disturbed and certain of them demitted. At the General Assembly of the Spanish Grand Orient, 20 February, 1933, among others, the following decision is all-important, applicable to all Grand Orient Masonry:

"The Masonic authorities are bound to see to the fulfilment, with necessary frequency, of the duty imposed upon the brethren exercising public employment to renew the oath, to explain and masonically justify their public conduct before their superiors. And as in the exercise of public employment he can fail in his Masonic duties as much by deed as by omission, this signifies that the Mason filling this post will be obliged, not only to explain and justify every action appearing blameable or doubtful, *but also to receive Masonic directions and pay attention to them.* . . ."

Therefore it would appear that these Masons are not free, but subject to their superiors and, under oath, must obey them.

Finally, J. le François, in the *R.I.S.S.*, 15 September, 1933, gives us the following interesting information. The Grand Lodge of France at its Convent of 1932 reported on the "sickness of contemporary France" as submitted by the lodges and synthesised by F . . . Chaligny. M. le François writes:

"The report of F . . . Chaligny clearly admits the failure of mystic democracy. . . . In the first place the spirit of revolution has no longer worshippers, enthusiasts, or apostles. The great ancestors have lost face, or rather, their memory has no longer pious adorers among the people. Liberty, Equality, Fraternity, who cares about them? The Rights of Man? . . . 'They have arrived at the period of the abuse of them,' said F . . . Chaligny, 'where the greater part of the members of collectivity or at least the most influential neglect the duties to which they were bound. . . . It appears then that the myth has served its day. . . . During 150 years we have lived on the revolutionary myth. Has it been able to realise the infinite hopes that men had placed in the splendid formula, "Liberty, Equality, Fraternity"? . . . We have shown the failure of all institutions which claimed to be inspired by these three prophetic words. . . . It would appear that the principles which they have been accustomed to regard as indispensable to the health of a society are forgotten or trampled underfoot.'"

Moreover, at the Convent of the Grand Orient, 1920, F . . . Fontenay said:

"Every revolution aims at the assurance of universal happiness. When our ancestors proclaimed as principle, Liberty, Equality, Fraternity, they aimed at realising happiness. After 130 years we see their work; it is not brilliant; of Liberty none remains to us; of Equality there is scarcely any; of Fraternity there has never been any."

Thus vanishes the great Masonic dream!

CHAPTER VIII

THEOSOPHY AND INDIA. CO-MASONRY

SPEAKING of the occultism of the nineteenth century as elaborated by the Martinists, Papus, Eliphas Levi, and the Theosophists, which includes the queer ensemble of such things as metaphysical phenomena, spiritism, magic, astrology, hermetic medicine, the Cabala, esoteric numbers, mystic exegesis, and speculations on reincarnation and karma, and above all a doctrinal system presented as the common source from which all religions have been derived, Marcel Lallemand, in *Notes on Occultism*, writes:

"It is in truth an avalanche of pompous words, grandiloquent expressions, apocalyptic phrases, mysterious signs and silences commanded by a pseudo-initiation into the sacred mysteries. . . . Under the influence of Theosophy, it is associated with visions of libraries hidden in the caves of the Himalayas, of fantastic ceremonies in the Egyptian Temples, etc. . . . It is known that the occultists claim to be heirs of the secret traditions going back to the Egyptians and transmitted throughout the Middle Ages by the Rose-Croix, the Templars, etc. . . . Most of these occultists are attached to Freemasonry. . . . This subterranean world works feverishly, and many public events are only comprehensible as a function of the agitation of these occultist-termites, whose activity is one of the least equivocal signs of the spiritual disorder of the Modern World. . . . It would also be legitimate to speak of a *satanisation* (rather than deification) of these obscure aspects of the human soul. It is in this that the danger of occultism lies, which often ends in mental and psychic disorder, leading many of its adepts to founder in sexual perversion, madness, or crime, as shown in the annuals of modern occultism" (quoted by de Poncins).

Further, de Poncins writes:

"Occultism has more important repercussions than one thinks. A wave of occultism preceded and accompanied the two

great revolutionary movements of 1789 and 1917. The Theosophists and Illuminés of the eighteenth century, Jacob Boehme, Emmanuel Swedenborg, Martinez de Pasqualis, Cagliostro, the Comte de Saint-Germain, etc., had their counterparts in the numerous Russian sects and in the magi and occultists of the Imperial Court, Philippe, Papus, the Tibetan Badmaev, and above all Rasputin, whose extraordinary influence contributed directly to the unchaining of the revolution."

Looking back over history, it seems to be evident that the spread of secret societies, illuminism, theurgy, and spiritism has always been a sure precursor of revolutions and the fall of Crowns. From its commencement the reign of Nicolas II of Russia was one long succession of mystics, prophets, and Illuminés—instruments of the "Hidden Hand"—who, by their strange practices and sometimes scandalous lives, contributed not a little to bring discredit upon the Court of Russia, eventually led to its downfall, and through death and destruction initiated the Jew-led Soviet rule with its dream of World Revolution and World Domination—the dream of Grand Orient Illuminised Masonry.

The first of these mystery workers of outstanding importance was Maître Philippe, chief of the School of Theurgy at Lyons. He thus described his work: "From the age of thirteen I have performed miraculous cures. I am an unconscious intermediary between *humanity and a Superior Power* who overshadows it. The astonishing results I daily obtain, I admire, but do not understand." In 1900 he was introduced into the Court of Russia by Papus, the well-known Martinist and Illuminé, who looked upon Philippe as his "Master." Gradually he became indispensable to both Emperor and Empress. In 1903, returning to Russia after an enforced absence, he initiated the Empress into the practices of spiritism and theurgy. It was he who inspired the Emperor with the idea of universal peace by general disarmament! He was finally forced to retire to Lyons, and died in August 1905 (*Le Maître Philippe*, by J. Bricaud).

Papus the Martinist and theurgist, whose real name was Dr. Encausse, first appeared in St. Petersburg in

1900, and about then or later introduced Martinism among the Russian aristocracy. In 1905 he was again summoned to Russia in connection with the revolution of that year, his advice being considered valuable at Court. Paleologue, in his *Mémoires*, 1916, tells how, "The very day on which Papus arrived in St. Petersburg a riot spread terror in Moscow and a mysterious syndicate proclaimed a general railway strike." And with regard to the later revolution Papus professed to be able to avert this catastrophe by means of his magic, but only so long as he remained in his physical body. Papus's last visit to Russia was in 1906 and he died, October 1916, in the Great War.

In his book, *Rasputin: The Holy Devil*, Fülöp-Miller writes of yet another:

"One of the most curious phenomena of the Russian Imperial Court was the 'doctor of Tibetan medicine,' Badmaev. . . . Shamzaran Badmaev affirmed that he had acquired an exact knowledge of the secret doctrines of 'Tibetan magic' and medical science in his father's house (Transbaikalia), as the knowledge was an ancient tradition in the family. . . . There was a time in Russian politics when not only the Court, but the ministers and administrative officials were entirely under the sway of Badmaev. . . . He established a sanatorium distinguished from all others by its political character. His party affiliations and political views were carefully noted on the chart of every patient at the institution. . . . Badmaev kept up an active correspondence with his patients after their treatment was over, in which, in addition to medical advice . . . he also gave them political instructions. In the course of time medicine and politics and 'lotus essences' became more and more involved in each other, resulting in a fantastic political sorcery that had its origin in the Badmaev sanatorium, and that decided the destiny of Russia."

According to Paleologue, Protopopov, the Minister of the Interior, was brought into touch with the sinister monk Rasputin by Badmaev, the Mongolian quack. And writing of Rasputin, in his *Inquiry into the Assassination of the Russian Imperial Family*, Nicolas Sokoloff writes that Rasputin was surrounded and directed by three Jews: Ivan Theodorovitch Manoussevitch Manouilof, who had

numerous connections both in Russia and abroad and before 1905 was long affiliated to the police in Paris. It was he too who introduced the famous Philippe to the Russian Court. Secondly, a Jewish banker Dmitri Rubenstein, who was unsuccessfully accused of intrigues with the Germans during the War. Lastly, his secretary, Aron Samouilovitch Simanovitch, a diamond merchant of Petrograd, a Jew by origin and religion. He lived in Rasputin's house and apparently acted for Rasputin without consulting him.

An extraordinary glamour has for long hung around the name of the Comte de Saint-Germain and to-day he is one of the most "sacred" Masters, even to an obsession, of the Theosophical Society. Below we give some varied opinions about this almost legendary character. In a series of articles *The Anatomy of Revolution*, by G. G. or "Dargon," author of the *Nameless Order* (see the *Patriot*, October 1922), he writes:

"There can be no doubt that a hundred and fifty years ago Grand Orient Masonry and Templar Masonry on the Continent were permeated and used by occult societies with subversive and anti-religious aims. The High Priest and master-mind of this movement in the eighteenth century would seem to have been a brilliant adventurer calling himself 'Count St. Germain' or Ragoczy—believed to have been a Portuguese Jew—an assiduous organiser of revolt, and among whose connections or intimates we find Mirabeau, Weishaupt, Cagliostro and Paschalis (the two last also of Jewish origin), all of whom played their part in preparing the network of secret societies which helped to bring about the French revolution."

Again, in the same series he writes:

"The origin of all the occult societies of to-day could probably be traced directly back to similar societies of the past. . . . The Theosophical Society, for instance, was founded by Mme Blavatsky, who was employed as an agent of the Carbonari, which she joined in 1856, when under the influence of Mazzini, who appears to have founded a branch of the Carbonari in England, and whose connection with Orient Masonry is well known. Mrs. A. Besant, Mme Blavatsky's disciple and successor, could, there-

fore, justly claim to be of the line of the prophets of the mystical revolutionary cult which reveres Ragoczy as the 'Master.' Hence it is not surprising to find that in founding Co-Masonry in England the adoration of Ragoczy . . . is a cardinal part of the ritual of the higher lodges of that body."

Mrs. Besant, herself, in a pamphlet on "The Masters," 1912, tells us:

"The last survivor of the Royal House of Rakoczi, known as the Comte de St. Germain in the history of the eighteenth century; as Bacon in the seventeenth century; as Robertus, the monk, in the sixteenth; as Hunyadi Janos in the fifteenth; as Christian Rosenkreuz in the fourteenth—to take a few of his incarnations—was disciple through those laborious lives and now has achieved Masterhood, the 'Hungarian Adept' of *The Occult World*, and known to some of us in that Hungarian body."

Another theosophist and occultist, of New York, Mrs. Alice A. Bailey, thus describes him in her book, *Initiation Human and Solar*, 1933. *Master Rakoczi* is a Hungarian, and lives in the Carpathian Mountains. Was known as the Comte de St. Germain, Roger Bacon, and later Francis Bacon. Works with the occult side of affairs in Europe, largely through esoteric ritual and ceremonial, being vitally interested in the effects of the ceremonial of the Freemasons, of various fraternities, and of the Churches. Acts practically in America and Europe as general manager for carrying out the plans of the executive council of the Lodge, which is an inner group of Masters round the three Lords—the latter being, *Manu*, *Maitreya*, and *Manachohan*.

Then, according to Eliphas Levi, who was a Martinist: St. Germain professed the Catholic religion and conformed to its practices. His family connections were unknown, but he talked as if he had lived for centuries. He chose his own disciples, required passive obedience, and told them that they were called to the royalty of Melchisedek and Solomon which was both an initiation and a priesthood, and he said to them: "Be the torch of the world; if your light is that of a planet, you will be nothing in the sight of God. I reserve for you a

splendour of which the solar glory is a shadow. You shall guide the course of stars and those who rule empires shall be governed by you."

His principles, according to Eliphas Levi, were those of the Rose-Croix; he was ambassador of the illuminated Theosophists, and he was said to be a skilful physician and chemist. And as Eliphas Levi concludes:

"The Comte Saint-Germain was a fashion for a moment, and as he was an amiable and youthful Methuselah, who knew how to combine the tattle of a roué with the ecstasies of a Theosophist, he was the rage in certain circles, though speedily replaced by other phantasiasts. So goes the world!"

Finally, after the illuminising of the Grand Orient Lodges of France, a General Convent of Masons was convoked by the secret Committee for 15 February, 1785, and among the deputies were: Saint-Germain, Etrilla, Mesmer, Cagliostro, Mirabeau, etc. (Mirabeau). At this Convent the French Revolution and its propagation throughout Europe was resolved upon, even to the decree of regicide. We know that Cagliostro's place in this scheme was to besmirch Marie-Antoinette and so prepare for the fall and death of the King.

Such are the varied accounts of this mysterious "Master Rakoczi," masquerading under the name and cloak of the by-no-means "Holy" Comte de St. Germain, thus enchainning the imaginations and emotions of thousands of worthy but undoubtedly deluded Theosophists, more especially in America, that land of fantastic "isms." Moreover, one can easily understand how important the doctrine of reincarnation is to such sinister Masters, for without it the name "Comte de St. Germain" would be dead and useless as a burnt-out ember.

Finally, we would agree with René Guénon, the well-known Orientalist, who accuses Theosophy

"of immediately unbalancing feeble minds who are drawn into these centres; the number of unfortunates led by these things to ruin, madness, and at times even to death is much more considerable than can be imagined by insufficiently informed people. . . . It can be said without exaggeration that the diffusion of

'Neo-Spiritualism' under all its forms, constitutes a veritable public danger which cannot be too insistently denounced."

M. J. de Boistel, in the *R.I.S.S.*, 15 November, 1934, writes: "It can be said that the occult sects which have formed themselves in the heart of Christianity, and Freemasonry itself, are almost all merely an adaptation, more or less crude, of the Cabalistic and Gnostic errors." He gives the principal dates of the renaissance of this cabalistic gnosticism as: 1855, the revival of Spiritism by Allan Kardoc; 1875, the formation of the Theosophical Society; 1885, the reconstitution of Martinism; 1888, the restoration of the sect of Gnostics; 1912, the foundation of Symbolism; 1919, the opening of the International Metaphysical Institution. In 1888, he tells us, F. . . Jules Doinel, departmental archivist of Loiret and member of the Council of the Grand Orient of France, revived the Gnostic Church, calling himself the First Patriarch, Valentin II. He grouped together high intellectuals, and in 1893 a Synod was constituted, a Hierarchy was established, and several bishops were created. Later F. . . Doinel repudiated these doctrines and returned to the Catholic Church. He was succeeded, as Patriarch, by F. . . Fabre des Essarts, known as Synesius, who founded the review, *La Gnose*, in 1909; in 1907, the rival Patriarch, Jean II (J. Bricaud), founded the review, *Le Réveil Gnostique*.

After his resignation F. . . Doinel wrote:

"Jewish action, Jewish infiltration, Jewish hatred! How often have I heard Freemasons groan under the domination which the Jews impose upon the Lodges, upon the Philosophic Lodges, upon the Councils of the Grand Orient in all countries, at all points of the Triangle, the whole length of the vast world. . . . Since the Revolution the Jews have invaded the Lodges. . . . To the learned the Cabala; to the ignorant the Jewish spirit. The Cabala dogmatizes and makes of metaphysics, the metaphysics of Lucifer. The Jewish spirit directs action."

M. de Boistel notes four characteristics common to all such sects, including Freemasonry: (1) The attempt of a crude adaptation to Christianity. (2) Esotericism,

the existence of a secret tradition, and teaching reserved for initiates alone, perpetuated from Antiquity throughout the ages. (3) Esoteric doctrine transmitted only by initiation, necessitating successive phases and corresponding grades. The initiatic organisation has existed in Gnosticism from its origin and was revived by Masonry. (4) Explanation of the World so as to do away with the dogma of creation, leading to the deification of man, necessitating the doctrines of Karma and Reincarnation. Occultists, Gnostics, Theosophists, Martinists, and Rose-Croix join hands in propagating, under varying names, these common errors and speculations.

Therefore, going back to last century we would trace a few links in the occult and subversive chain, so curiously interwoven, which has gradually and insidiously led up to the present International World Revolution, which is to materialise the unity required for their dream of some monstrous World State ruled by invisible "Supermen."

One of the earliest steps in this renewed World Movement appears to be the Theosophical Society, founded in 1875 by the Russian, Mme Blavatsky, a woman, according to Mrs. Besant, "with little education" but a powerful medium. She was an initiate of the Druse Order—a development from the House of Wisdom, Cairo—and was initiated into the Carbonari by Mazzini. The aims of the Alta Vendita, the Supreme Directory of the Carbonari, were identical with those of the Illuminati. In 1880 Weishaupt's Illuminati was re-organised at Dresden by Leopold Engel, under the name of *Ordre Rénové des Illuminati Germaniæ*, and played a very suspect political rôle; Steiner, it is believed, belonged to it, but later. Dr. Franz Hartmann, who was born in 1838 at Donauwerth, in Bavaria, along with others, founded the *Ordre de la Rose-Croix Esotérique*, which was closely linked to the above; he also established in Switzerland, September 1889, a Theosophico-Monastic body called *Fraternitas*, and associated with him in this were Dr. R. Thurmann, Dr. A. Pioda, and the Countess

Wachtmeister, the last a friend of Mme Blavatsky. About 1887 he also appears to have belonged to an American branch of the *Golden Dawn* at its centre in Boston.

In 1895 a certain *Ordre des Templiers Orientaux* was founded by Dr. Karl Kellner, and at his death in 1905 was carried on by a Theosophist, Theodore Reuss, and the *Rose-Croix Esotérique* finally became its "inner circle." Theodore Reuss, who later called himself Reuss-Wilsson, was a German living in London, where for long he held an official position in the "Theosophical Publishing Co." Unable to return to his own country, he, nevertheless, founded a so-called *Grand Orient of the German Empire*, with Franz Hartmann as one of its dignitaries. It was said that Reuss initiated Rudolf Steiner into the O.T.O., and that Crowley's O.T.O. was a branch of the same movement.

John Yarker, who died in 1913, and who has written much on "Arcane Schools," constituted a so-called Swedenborgian Rite, said to be entirely his own invention, and in no way connected with the eighteenth-century Rites inspired by Swedenborg's ideas. Yarker made Papus, the well-known occultist, "Grand Maréchal" of the Supreme Council, and in a list, 1897, Colonel Olcott's name was given as representing the Supreme Council of the Grand Lodge and Temple of Bombay. As we know, the mysterious *Golden Dawn* was launched in London in 1888 by Dr. Wynn Westcott and others, which later became the *Stella Matutina* with its inner Order the R.R. et A.C., when A. E. Waite seceded (1903), taking his followers with him, also the name *Golden Dawn* of which he remained Chief until about 1915, when it went into abeyance. Later he formed another group, calling it the *Order of the Rosy-Cross*. Under Dr. Felkin, who was Chief, from the formation of the *Stella Matutina* until he died in 1926, the Order, and his New Zealand Order, were both linked up with Dr. Rudolf Steiner's Anthroposophy, which was a secession from the Theosophical Society, 1913. Theosophy, through its Co-Masonry, was itself linked, for a time, with Grand Orient

Masonry. Dr. Wynn Westcott resigned from the *Golden Dawn* in 1897 and Crowley became a member in 1898, but was expelled in 1900. Such are the true facts of this mysterious Order. The present writer was never a member of the *Golden Dawn*, but was initiated into the *Stella Matutina*, under Dr. Felkin, in 1908.

Further, Max Heindel, a former disciple of Dr. Steiner, who disapproved of the demanded secrecy, broke away from Steiner and went to America, where, in 1911, he, without permission, published Steiner's teachings in his book *Rosicrucian Cosmo-Conception*. Steiner soon after published his *Occult Science*, etc. In America Max Heindel founded his *Rosicrucian Fellowship* in order to spread the teaching without the objectionable secrecy. Because of this betrayal of secret teaching the members of R.R. et A.C. were forbidden to work with this Fellowship!

In his book, 1911, Max Heindel writes concerning world changes:

"The caste system, which was the stronghold of England in India, is crumbling. Instead of being separated into small groups, the people are uniting in the demand that the oppressor shall depart and leave them to live in freedom under a government of, by, and for the people [Theosophical influence!]. Russia, 1911, is torn by strife for freedom from a dictatorial autocratic government [exchanged for Bolshevik slavery!]. Turkey has awakened and taken a long stride toward liberty [first under the Young Turks of the Grand Orient!] [In America] we are not yet satisfied . . . we see that we have still industrial freedom to gain. . . . Thus, all over the world the old systems of paternal government are changing. Nations as such have had their day, and are unwittingly working toward Universal Brotherhood in accordance with the design of our invisible leaders, who are none the less potent in shaping events because they are not officially seated in the councils of nations."

As René Guénon says:

"We do not believe, therefore, that Theosophists, any more than Occultists or spiritists, have the force to succeed entirely by themselves in such an undertaking; but is there not behind all these movements something much more formidable which even

their chiefs perhaps do not know and of which they, in their turn, are merely instruments?"

To again quote G.G. in *The Anatomy of Revolution*:

"Behind every revolutionary movement throughout the world there is always some secret organisation. These revolutionary movements in all countries, whatever the bodies which actually organise them, have always three primary aims: (a) the abolition of existing constitutions, whether Monarchist or Republican; (b) the abolition of private ownership of property; (c) the abolition of established religion. Sometimes the chief aim is camouflaged under a pattern of nationalism or of internationalism; but the attack is always directed ultimately against these foundations of civilisation. . . . The same people often preach nationalism in Ireland, India, Egypt, or South Africa, when the effect is to disintegrate the British Empire. . . . Mr. George Lansbury, the most prominent figure connected with the *Herald* newspaper, and founder of the *Herald* League, is not only a member of the Theosophical Society, and, it is said, of the Co-Masons also, but claims to be of the line of the prophets of revolt. In an article in the *Daily Herald* (24 November, 1921), on the death of Mr. Hyndman, he describes himself as a disciple of that gentleman, who in turn was the disciple of Mazzini. So that here, on his own admission, we can trace once more the political pedigree of a leading revolutionary to the Carbonari of the mid-nineteenth century."

To-day Mr. Lansbury would have us parcel out the British Empire among all nations so as to ensure Peace!

The political development of these secret movements is always by gradual stages, culminating in revolution as a preparation for world domination by their hidden directors. Thus Mme Blavatsky, notwithstanding her early adventures in spiritualism and phenomena, firmly established the Theosophical Society, whose influence to-day in one form or another is world-wide. Her *Secret Doctrine*, received, it is said, from the Masters, is to-day the Gospel and binding force among her faithful followers, and thus has she prepared the way. Mrs. Besant, continuing the required development in India, attempted a pseudo-revival of Hinduism and later

the establishment of a World-Teacher—mouthpiece of her hidden directors, entirely anti-Christian; further, her social and educational work led inevitably to politics, the disintegrating so-called Nationalism. After a Theosophical Convention in Madras in 1884, the National Congress was initiated by a group of, largely, Indian Theosophists, for the expression of Indian aspirations. In 1885 Mrs. Besant joined the Fabians, and was for fifty years a member of Labour. Much later she drew up her Indian Home Rule Bill, which she brought to England, where it was officially approved of by the Labour Party. Again, in September 1928, this gave place to the Nehru Committee Constitution, supported by Mrs. Besant, demanding Dominion Status. But Gandhi, that fanatical but astute political dreamer, not content to wait, issued an ultimatum demanding a Government decision by the end of 1929; no decision being forthcoming, he thereupon opened his campaign for absolute independence by civil disobedience, leading the country into chaos.

Mrs. Besant joined the Theosophical Society in 1889, and went to India in 1893 in order, as she said, "to give back to India her ancient freedom . . . by the revival of ancient philosophical and scientific religions" and by placing "India as an equal partner in a great Indo-British Commonwealth." As Sir Valentine Chirol wrote in *Indian Unrest*:

"The advent of the Theosophists, heralded by Mme Blavatsky and Colonel Olcott, gave a fresh impulse to the revival, and certainly no Hindu has done so much to organise and consolidate the movement as Mrs. Annie Besant, who in her Central Hindu College at Benares, and her Theosophical Institution at Adyar, near Madras, has openly proclaimed her faith in the superiority of the whole Hindu system to the vaunted civilisation of the West."

Of the initiation of the National Congress she writes in *India: Bond or Free?*:

"It was significant that, after the Theosophical Convention at Adyar, in 1884, a number of the delegates and members went

over to Madras and formed the organising committee of the National Congress to-be, which met in Bombay in 1885, and became the Voice of India; the national self-respect aroused by revived pride in Hinduism, leading to the National Ideal of Self-Government."

Yet in India there are many peoples, many creeds besides Hinduism, and many castes; how could such a Congress claim to be the unified voice of all their opposing ideals, religious and political? She continues:

"Under the influence of those who had made in 1884 the scheme of the National Congress in Madras . . . the peasants began to discuss their grievances and later to meet in conference among themselves. . . . Thus was the seed in the villages sown which sprang up as the agitation for Home Rule in 1915, when Mr. Gandhi said of myself: 'She has made Home Rule a mantram in every cottage.' . . . India's intelligentsia worked to educate their countrymen, and the annual meetings of the National Congress, reported in the Indian Press, were as the rain falling on the hidden seed."

And showing the power behind her movement she writes:

"Really, the awakening of India is not only a part of the movement in Asia, stimulated by the aggressiveness of Western peoples, but it is also part of the world movement towards Democracy, which began for the West in the revolt of the American Colonies against the rule of Britain, ending in 1776 in the independence of the Great Republic of the West, and in the French Revolution of 1789."

As we have already shown, secret societies were behind the French Revolution of 1789, and in Mme Blavatsky's book, *Isis Unveiled*, she gives a letter written by Charles Sotheran, corresponding secretary of the New York Liberal Club, high Mason and initiate of the English Brotherhood of the Rosie Cross, who, writing in January 1877, says:

"In the last century the Illuminati taught 'peace with the cottage, war with the palace,' throughout the length and breadth of Europe. In the last century the United States was freed from the tyranny of the mother country by the action of the Secret Societies more than is commonly imagined. . . ."

That this same power of secret societies was behind Mrs. Besant she confirms herself in *New India*, 1929:

"Try to perceive the Great Plan as a whole. . . . India is the keynote, India is the centre of that great storm which shall usher in a splendid Peace. . . . No true Theosophist and certainly no one who is working for the *Inner Government of the World* will be careless of India's welfare. . . . Co-Masonry has been given to India that it may be a powerful organised force for India's service."

At every opportunity Mrs. Besant decried the rule of the British Raj, saying: "The masses of the Indian people have been prosperous, free and happy, save during the last hundred and sixty odd years, dating from the time when the East India Company became a ruling power down to the present day." And yet as a leader in *The Morning Post*, 22 September, 1933, said:

"It is the justification of the British occupation that, whereas before it began no invasion of India was ever stopped, since it took place no invasion of India has ever succeeded. Thus the happiness and the very lives of the toiling millions of Hindustan rest upon that power which our complacent reformers are labouring to withdraw."

Lord Sydenham, speaking in the House of Lords, 24 October, 1917, said of Mrs. Besant:

"She wrote a book which contained more reckless defiance of facts than I have ever seen compressed into the same small space, and in her paper *New India*, she said that 'India was a perfect Paradise' for 5,000 years before our advent, that it had become 'a perfect Hell' owing to the 'brutal British Bureaucracy.' . . . Well might one of these judges point out that this pernicious writing must tend to encourage assassination by removing public detestation of such a crime. . . ."

And as Sir Charles Spencer, retired I.C.S., writing to the *Morning Post*, 11 September, 1933, said:

". . . No sane Government can tolerate the presence of anarchical bodies in its midst. Therefore, the only sound policy is to treat the Bengalee terrorists as Government once treated

the Thugs. A special department should be formed for tracking and hunting down these pests of societies, and it should be made an offence, punishable with death, to belong to an organisation whose creed is assassination of officials."

For those who do not know the history of the Thugs, the following brief account may be enlightening, showing the real condition of India before the advent of the British, giving the lie to Mrs. Besant's mischievous statement.

According to C. W. Stewart's introduction to the 1916 edition of Meadows Taylor's *Confessions of a Thug*, which was published in 1839, the Thugs were a secret hereditary guild of murderers, who strangled and plundered, under, they said, the protection of the goddess Kalee, and these murders were regarded as a duty and an act of worship. Each gang carried a sacred pickaxe, the original of which was said to be Kalee's tooth, and upon this pickaxe an oath was taken which involved terrible penalties if broken. Kalee also gave her votaries a rib for a knife and the hem of her robe as a strangling cloth. The actual origin of Thuggee is unknown, but Sleeman, in *Rambles and Recollections*, tells of a Thug "saint" living in Delhi at the beginning of the fourteenth century who possessed vast supplies of money. He was regarded as the founder, and Thugs made pilgrimages to his tomb. He came from Persia, where, it has been suggested, he had been a disciple of "the Old Man of the Mountain," the head of the assassins who frequented the shores of the Caspian Sea about 1100. Thuggee existed for at least five centuries in India, but the Company's Government only became aware of the outrages in 1799, and it took thirty years to realise the extent of these practices.

According to Meadows Taylor, so many Army men disappeared on their way to and from their homes in 1810 that the Government issued a warning, and tracked certain of the assassins down in 1812. It was not, however, until 1820, when "Thuggee Sleeman" was posted in Sagar and Nerbudda territories, that the Government recognised the Thugs to be a distinct criminal class operating simultaneously throughout India. In 1829

special officers were appointed, a campaign against them began, and many of the gangs were dispersed. In 1840 Sleeman issued a report with a Thug map; much of his information was received through twenty Thugs or professional assassins turned approvers, among others the notorious Feringhea; their statements were verified by the disinterment of the bodies.

This report speaks of gangs of Thugs who ranged the highroads, and under the guise of friendship won the confidence of unsuspecting travellers and, after accompanying them for several stages to some isolated spot or bhil, murdered them by strangulation and plundered their property. Meadows Taylor noted that outside villages and towns the huts and houses of hermits, fakirs, and religious mendicants were used by the Thugs, the fakirs enticing the victims into their gardens or surrounding groves on the plea of giving them rest and shelter.

The difficulty was to convict the murderers, as the victims generally came from great distances, and relatives and other witnesses would not travel so far to the courts near which the murder took place. However, separate courts were formed where each witness gave evidence in his own neighbourhood; this proved a great success. Many leaders and leading members of the old gangs, however, remained at large, and as Sleeman said: "All these persons would return to their old trade and teach it to their sons or needy and dissolute neighbours, and thus reorganise their gangs should our pressure be relaxed." From 1831 to 1837, of these gangs 1,059 were transported to Penang, 412 were hanged, 87 imprisoned for life, and 483 turned approvers.

The whole matter was warmly taken up by the then Governor-General, Lord William Bentinck, and the Supreme Council, and highly intelligent officers were appointed to superintend the execution of the measures for the suppression of Thuggee. The tracking down was continued until 1860, and up to 1904 there was a Superintendent of Thuggee and Dacoity, after which date it was entrusted to the Central Criminal Intelligence Department.

We might well ask ourselves, do the germs of Thuggee still exist ready to be brought to life by Soviet agents and National Congressmen in order to further their ambitious political dreams? The position was very clearly stated by Mr. Ashmead Bartlett in the *Daily Telegraph*, 20 October, 1930, and seems still to hold good:

"The situation is infinitely graver than is generally appreciated, and it is rapidly developing into a gigantic race conflict. . . . The Hindu urban intelligentsia are determined to create a complete Hindu 'Raj,' clearing the British officials, civil and military, out of the country, confiscating British commercial interests, and repudiating public debts contracted under British rule. . . . Afghanistan and Soviet Russia would surely join in the general break up . . . once our stranglehold on the North-West Frontier ceases to exist."

In September 1913 a small band of Mrs. Besant's workers created the group known as "The Brothers of Service"; they were to seek freedom under the British Crown, and among other things were asked to promise: to promote union among the workers in the fields of spiritual, educational, social, and political progress, under the headship and direction of the Indian National Congress. On 2 January, 1914, the campaign for Home Rule was definitely begun, when the weekly review, *The Commonweal*, was launched, in which was the declaration:

"In Political Reform we aim at the building up of complete Self-government, from Village Councils through District and Municipal Boards and Provincial Legislative Assemblies, to a National Parliament, equal in its powers to the legislative bodies of the Self-governing Colonies. . . ."

In the spring of 1914 Mrs. Besant went to England to try to form an Indian Party in Parliament; failing in this, she held a meeting in Queen's Hall, London, with Earl Brassey in the chair, to form an auxiliary Home Rule League for India, and this materialised in 1915. On her return to India she bought a daily paper, published 14 July, 1914, renaming it *New India*. In 1917,

after her internment in Ootacamund, she, already Home Rule President, was elected President of the National Congress. In February 1919, the Home Rule League split because Gandhi started "passive resistance" against the Rowlatt Act. That was stopped, only to be followed by his Non-Co-operation movement, April 1920; Gandhi could not control his followers.

At Delhi, 1920, the National Congress carried a resolution demanding: (1) that the principle of Self-determination should be applied to India; (2) the removal of all hindrances to free discussion; (3) an Act of Parliament establishing complete responsible government in India, and that in the reconstruction of Imperial policy, (4) India should be placed on an equality with the Self-governing Dominions. As Mrs. Besant wrote:

"The second point has been almost carried out; the third and fourth have not. But the Commonwealth of India Bill will carry them out when it becomes an Act. It has been delayed by the breaking up of political parties caused by the Non-Co-operation movement, now dead [1926]."

In Bombay, 28 August, 1924, she said to Sir Michael O'Dwyer:

"... I think we may fairly say we have made India a burning question in the political life of England. We found the Labour Party entirely with us. . . ."

She therefore looked to the Labour Party to put through the Commonwealth of India Bill. In February 1922, the practical framing of the proposed Constitution for India by Indians was initiated in a discussion in the Political Section of the 1921 Club, Madras, on the method of winning Swaraj. The draft was submitted to the Convention sitting at Cawnpore, April 1925, and finally to a Drafting Committee in Madras, consisting of the Hon. Mr. C. P. Ramaswami Aiyar, Messrs. Shiva Rao, Sri Ram, Yadunandan Prasad, and Dr. Annie Besant, who were to see it through the press and publish it in the name of the Convention. In 1925 it was sent to England and was laid before leading members of the Labour Party, backed by them, read a first time in the

House of Commons, and ordered to be printed. It then went before the Executive Committee of the Parliamentary Labour Party, and finally passed unanimously. It thus passed into the hands of the future Labour Government, and was put on the list of Bills balloted for as an official measure.

The following are a few points of this Commonwealth of India Bill as given by Mrs. Besant in the Appendix of her book *India: Bond or Free?*, 1926, from which we have drawn all the above data concerning the National Congress, etc.:

"India will be placed on an equal footing with the Self-governing Dominions, sharing their responsibilities and their privileges. . . . 'Parliament' shall mean only the Parliament of the Commonwealth of India. . . . *Defence*: There will be a Defence Commission with a majority of Indians thereon, every five years appointed by the Viceroy in consultation with his Cabinet. . . . No revenue of India may be spent on any branch of Defence Forces in which Indians are ineligible for holding commissioned rank. As soon as the Commission recommends favourably, Parliament may pass an Act to undertake the full responsibility of Defence. *Executive*: There will be a Cabinet in the Government of India consisting of the Prime Minister and not less than seven Ministers of State, who will be collectively responsible for the administration of the Commonwealth. The Prime Minister will be appointed by the Viceroy, and the other Ministers on the nomination of the Prime Minister. The Viceroy will be *temporarily* in charge of the Defence Forces. In all matters except Defence the Viceroy will act only upon the advice of the Cabinet. . . . *Secretary of State*: The powers and functions of the Secretary of State and the Secretary of State in Council over the revenues and the administration of India will be transferred to the Commonwealth Executive. . . . *Alteration of the Constitution*: Parliament will have power to alter the Constitution. . . ."

According to the *Chicago Tribune*, 24 August, 1929:

"Dr. Besant, Theosophical leader, came to Chicago for the world congress of Theosophists . . . in the Stevens Hotel. Dr. Besant has spent years in India teaching Theosophy [and incidentally politics!]. She said that recently she had been trying to help

India obtain political measures by which the country may throw off the 'yoke of England . . . if a revolt, she said, were to flare up, the English, with their bombs from the air and their land and water machines of war, would simply cut them down like grain before a scythe.' "

In his *Life of Annie Besant*, 1929, Geoffrey West (p. 249) speaks of the meeting held in Queen's Hall, London, 23 July, 1924, in honour of Mrs. Besant's fifty years of public work.

"Among the speakers were George Lansbury, Ben Tillett, Ben Turner, Margaret Bondfield, Mrs. Pethick Lawrence, and John Scurr; messages were read from Lord Haldane, Ramsay MacDonald, Philip Snowden, and Bernard Shaw and others paid tribute in print to her work, as Socialist, politician, reformer, educationalist, and religious teacher. . . ."

And her work in every aspect was ruled and regulated by her "Masters" and the mysterious "Inner Government of the World," not for the good of India, but for the fulfilment of their world schemes.

And what do her followers say to-day? In *The Morning Post*, 16 September, 1933, we read:

"At its Lahore session in January 1930, the Congress passed two resolutions: one for establishing Indian independence by severing all connection with Great Britain, and another repudiating India's public debts, especially to the British bondholders. Since 1930 independence has remained the creed of the Congress, and the repudiation of debts is still one of the most important items in the Congress programme."

And as Gandhi said in writing to Jawaharlal Nehru:

". . . The Princes must surrender much of their power and become popular representatives of the people. . . . Nationalism must be consistent with progressive internationalism, so we must range ourselves with the progressive forces of the world."

According to Mrs. Besant: "Shaping their aspirations towards Nationhood as an integral part of the Coming World Empire."

Everywhere we see the spread of this principle of *universality* replacing real patriotism, individual and national initiative by a flaccid international Pacifism, Socialism, unification of all peoples! As another example we have the *Threefold Movement*. Its first European meeting was held in the City Temple, July 1927, although its earliest movement, "The Union of the East and the West," was initiated some twenty years ago. The London Committee included members of the Socialist and Labour Party, International Peace Movement, Free Religious Movements, and the Theosophical Society. At their meeting, 17 July, 1930, their subject was, "World Unity as seen by the representatives of eight religions and seven countries." Their "Anthem of the Universal" ran: "One Cosmic Brotherhood. . . . Race, colour, creed and caste fade in a dreamy past . . . all life is one." Bahaism, Buddhism, Shintoism, Christian, Hindu, and Jew were all represented, and the Jew gave the cabalistic key in saying: "Religion was the symbol by which we endeavoured to understand *Nature*." Their aim was realisation of Peace and Brotherhood to bring about a World Commonwealth. The mainspring of the movement, Charles Frederick Weller, an American, spoke of the Parliament of Religions held in Chicago in 1893 and another proposed for 1933.

In September 1893, on the occasion of the Chicago Exhibition, there was held the famous "Parliament of Religions," to which all religions or pseudo-religions were invited to send delegates. Among those present were Swami Vivekananda, who perverted the Hindu doctrine of the *Vedanta* under pretext of adapting it to Western mentality. He had successes in America and Australia, and was followed by still more daring adapters, such as "the ineffable Swami Yogananda." Mrs. Besant represented Theosophy, and she was accompanied by Chakravarti, founder of the *Yoga Samaj*, who was a Mongolian more or less Hinduised, and was a remarkable hypnotist, whilst Mrs. Besant was said to be a good subject.

Also there was Dharmapala, a Buddhist represent-

ing the *Maha Bodhi Samaj* of Colombo, Ceylon (Society of Great Wisdom). Another was Dr. J. D. Buck, one of the most active members of what is now called the *Sadai* Movement in America. Most of the other delegates represented innumerable Protestant sects and various heterogeneous elements. From this an attempt was made to arrange another, "The Congress of Humanity," to be held in Paris in 1900, representing all religions and seekers having as a common aim the progress of humanity, preparing for future unity and peace on earth. Nothing eventuated until 1913, when it met under the name of "Congress of Religious Progress," and there Edouard Schuré represented Dr. Steiner's movement, a secession from Mrs. Besant.

The Threefold Movement is the Union of the East and West; League of Neighbours; and Fellowship of Faiths. It stands for the realisation of peace and brotherhood, to hasten the coming of the Commonwealth of the World, to live now and here in the Kingdom (or democracy) of God. The Bahai Movement, which is a strong supporter of the above, is said to unite the streams of Judaism, Christianity, and Islamism, like the Druses. They also claim that their Prophet foreshadowed the League of Nations, a supreme tribunal as follows:

"About fifty years ago Baha'u'llah commanded the people to establish universal peace, and summoned all the nations to 'the divine banquet of international arbitration' so that the questions of boundaries, of national honour, and property, and of vital interests between nations, might be decided by an arbitral court of justice."

To repeat what the *Archives-israélites* wrote in 1861:

"*L'Alliance-israélite-universelle* . . . addresses itself to all religions. . . . It desires to penetrate into all religions as it has penetrated into all countries. How many nations have disappeared! How many religions will in turn vanish! *Israel will not cease to exist* . . . the religion of Israel will not perish; it is the unity of God."

The second unit of this Threefold Movement, the

"League of Neighbours," was founded in the U.S.A. in 1920, by Charles Frederick Weller, a Socialist writer, and its aim is to develop through neighbourly service the new consciousness of human unity. Nevertheless, it was later denied the use of high schools in New York, because of its subversive connections. It was endorsed by President Wilson, President Harding, Rabbi Wise, and many well-known Socialists. We know the part taken both by President Wilson and Rabbi Wise in the establishment of the League of Nations.

It is interesting to note what the Jewish writer, Dr. Alfred Nossig, wrote of Socialism and the League of Nations in his book *Integrales Judentum*:

"The modern Socialist Movement is in great part a work of the Jews, who impress on it the mark of their brains; it was they who took a preponderating part in the directing of the first Socialist republic, although the controlling Jewish Socialists were mostly far from Judaism. . . . The present world Socialism forms the first step of the accomplishment of Mosaism, the start of the realisation of the future state of the world announced by our prophets. It is not till there shall be a League of Nations; it is not till its allied armies shall be employed in an effective manner for the protection of the feeble that we can hope that the Jews will be able to develop without impediment in Palestine, their national State; and equally it is only a League of Nations penetrated with the Socialist spirit that will render possible for us the enjoyment of our international necessities as well as our national ones. . . ."

As we know, Mrs. Besant's Co-Masonry was derived from the Mixed Masonry founded in France by Maria Deraismes, supported by Dr. Georges Martin, and which was officially launched in 1894 as the *Droit Humain*. Maria Deraismes had been initiated in 1882, contrary to the constitutions, by the Lodge *Les Libres Penseurs* of Pecq, for which unconstitutional act the Lodge was put into abeyance and the initiation declared null by the *Grande Loge Symbolique Ecossaise*.

In *Etude Abrégée de la Franc-maçonnerie mixte et de son organisation* the French Mason, Dr. Georges

Martin, gives a report of a first initiation of several women, 14 March, 1893. They

"met at 45 rue de Sèvres, to constitute a new Masonic obedience in France, under the Presidency of Sister Maria Deraismes, who was initiated Freemason, 14 January, 1882, at the Lodge Symbolique Ecossaise Mixte, *Les Libres Penseurs*, de l'Or . . . du Pecq (Seine et Oise). F. Georges Martin, who assisted at the Masonic initiation of Sister Maria Deraismes at the Lodge *Les Libres Penseurs*, was present, and desired to help her with his counsels in the creation of the new Masonic Obedience which this Sister would found in France à l'Or . . . de Paris."

One of the signed promises required from the postulant was: "I promise to reveal nothing whatsoever of the Masonic secrets entrusted to me."

He further tells us:

"Mixed Masonry has created no new Rite. What distinguishes it from all others is that in place of admitting men only, women are equally admitted; it teaches the methods of recognition of the Ancient and Accepted Scottish Rite, such as were adopted by the Grand Constitutions of 1 May, 1786, and consecrated by the Universal Convent which met at Lausanne, 22 September, 1875."

Further, he says that with most Masonic powers Mixed Masonry has no relations, the brothers and sisters meet regularly under charter from the *Suprême Conseil Universel Mixte*, constituted in Paris, 11 May, 1899. Albert Lantoine informs us that twice attempts were made to get women recognised by the Grand Orient of France: at the Convent of the Grand Orient, 1900, the voting was 93 for it and 140 against it; in 1901, there were 104 for and 134 against it. According to Lantoine, Dr. Martin was delighted, as complete victory would have ruined his plans, as he wanted to maintain the *Droit Humain*, sincerely believing that the penetration of women into Masonry risked killing it! whilst an obedience apart, but recognised as regular, would consolidate it without compromising it. It was not until 1920 that the General Assembly of the Grand Orient

of France recognised the *Droit Humain*, admitting the men into its lodges, but still excluding the women.

At first the *Droit Humain* only practised three degrees, but later introduced the 33 degrees of Scottish Rite. Mixed Masonry was organised according to the general rules of exclusively masculine Freemasonry. There were the four Masonries: (1) Blue Masonry—1 to 3 degrees; (2) Red Masonry, the Chapters of the Knights Rose-Croix—4 to 18 degrees; (3) Black Masonry, the Areopagi of the Knights of Kadosch—19 to 30 degrees; (4) White Masonry, Administrative—31, 32, 33 degrees. The *Suprême Conseil* was the keystone of this Masonry and was recruited only from among the Grand Inspectors-General of the 33rd degree.

This Masonry spread in England, Holland, Switzerland, and the United States, and on 26 September, 1902, the first English Lodge was formed in London under the name of *Human Duty*. In this Mrs. Besant was initiated, and rose rapidly to the highest degrees and offices. Yarker writes in his book, *The Arcane Schools*, 1909:

"It may be mentioned here that, January 1903, Mrs. Annie Besant established in London a S.G.C., 33rd degree, conferring all degrees from the 1st to the 33rd indiscriminately upon Men and Women; she received her constitution from India, a S.G.C. which had its authority from a dissension in the S.G.C. of the 33rd degree for France, Tilly's constitution. It has added only to the Ritual a 'Dharma' Lecture, which compares Masonry with secret societies of India and takes the name of Co-Masonry."

She founded the Lodge at Adyar, in India, under the name of *Rising Sun*; became Vice-president of the *Suprême Conseil* in France, and a national delegate for Britain and her dependencies. She then organised the Co-Masonry, and having obtained certain concessions from the *Suprême Conseil*, she, under pretext of adaptation to Anglo-Saxon mentality, made statutes distinctly different from those customary in France. Among others she retained the use of the volume of the Scriptures in the lodges; also the formula, "To the Glory

of the Great Architect of the Universe," which had been suppressed by the Grand Orient in 1877 and replaced in French Mixed Masonry by "To the Glory of Humanity." In 1913 a Grand Council was appointed as head of British Co-Masonry, with Mrs. Besant as Grand Master, assisted by Ursula Bright, James L. Wedgwood as Grand Secretary, and Francesca Arundale as representative for India. On 21 September, 1909, Mrs. Besant installed the Lodge of Chicago.

In France the Theosophists apparently soon had an assured preponderance, and hoped in time that London would become the central organism of Co-Masonry Universal. On 19 February, 1922, an alliance between the Grand Orient and Co-Masonry was celebrated in the Grand Temple of the *Droit Humain* in Paris, but this link was broken by a decision of the Council of the Grand Orient, 13 September, 1930, according to the Convent of Grand Orient of France, 1930. Mrs. Besant, before she died, was 1^{re} Lieut. G. Commandeur du Suprême Conseil Mixte Internationale du Droit Humain.

As their "World Teacher," Krishnamurti, taught "There is no God but yourself," deification was the aim of Co-Masonry. According to Leadbeater, in *The Hidden Life in Freemasonry*, the aim of Freemasonry is to vivify the force centres in man and awaken the inner senses. Speaking of these force or nerve centres, he says:

"When quite undeveloped they appear as small circles about two inches in diameter, glowing dully in the ordinary man, but when awakened and vivified they appear as blazing coruscating saucers much increased in size. . . . The seven centres . . . are: (1) the base of the spine; (2) the spleen; (3) the navel or solar plexus; (4) the heart; (5) the throat; (6) the space between the eyes; (7) the top of the head. . . . When at all in action these centres show signs of rapid rotation, and into each of these centres rushes a force from the higher world (that is, the universal life force which illuminises and is said to awaken the inner senses. It is so-called deification)."

In his *Results of Initiation*, Steiner, speaking of these same centres or chakras, to develop which is the

aim of his *Occult Science*, says: "When developed permits of intercourse with beings of higher worlds . . . white occultists." No doubt the Great White Brotherhood, the Inner Government of all Illuminised and Theosophical movements. In their official organ, *Freemasonry Universal*, Winter Solstice, 1929, the Co-Masons say:

"The Holy Royal Arch signifies the awakening of the Kundalini. . . . Freemasonry (exoteric) is the outer shell from which much secret knowledge has been withdrawn. . . . Co-Masonry is leading us to the Light. . . . Through our own intuition [we] make the great discovery of *Ourselves*. . . . The Quest of the Hidden God. . . ."

They look upon the Holy Royal Arch as occult and mystical, "stimulating and arousing the Fire (kundalini) and leading to the discovery of the Divinity within us." Again the cabalistic deified man. According to the Mason, W. L. Wilmshurst, in *The Masonic Initiation*, who writes like an Illuminatus, "Royal Arch Masonry was introduced into England in 1778 by a Jewish Brother, Moses Michael Hayes."

Here appears to be the reason why Co-Masonry is to be a force for the so-called service of India, preparing illuminised tools for the "Inner Government of the World's" Great Plan; and "the Masters have assured her (Mrs. Besant) that Dominion Status for India is part of the Great Plan, and she knows that she will not pass away until that freedom is accomplished" (*Theosophist*, October 1928).

The election of Dr. George Sydney Arundale, June 1934, took place at the Blavatsky Hall, Madras, as President of the Theosophical Society, in succession to the late Dr. Annie Besant, who passed away before the fate of India was decided. He was born in Surrey fifty-five years ago, and was from boyhood under Leadbeater's influence. He was headmaster of the Central Hindu College at Benares, and on 11 January, 1911, he founded the *Order of the Rising Sun*, which a few months later was organised as the *Order of the Star in the East*, with

Krishnamurti as head and Mrs. Besant as Protector. Krishnamurti was to be prepared for the manifestation of "Lord Maitreya," variously known, according to the Theosophists, as: Orpheus, Hermes, Trismegistus, Vyasa, Krishna, Buddha, Zoroaster, and even Christ." Leadbeater and Arundale were his teachers. In 1913 the latter, as Principal of the College, in a circular letter addressed to a group of teachers and boys, which was published in the *Allahabad Leader*, 13 June, expressed unqualified devotion to Mrs. Besant as one about to become one of the greatest rulers of the world of Gods and men. It was then publicly alleged that the College was not Hindu, but Theosophical. Arundale and some of the teachers and boys resigned in a body, and the Board of Trustees handed the College over to a Committee of the projected Hindu University.

Arundale was also one of those interned during the War along with Mrs. Besant, in Ootacamund, November 1917. In December 1916, Mrs. Besant's Home Rule League had been endorsed at Lucknow by the Congress and the Muslim League, and she said: "I go into enforced silence and imprisonment because I love India and have striven to arouse her before it was too late. I am old, but I believe that I shall see India win Home Rule before I die." As Bishop Arundale, of the Liberal Catholic Church, he was one of the twelve apostles, including his wife, Rukmini Devi, a high-caste Hindu woman, chosen for the "World Teacher." He has also held many services in London. Further, in *Freemasonry Universal*, the official organ of Co-Masonry, Part 3, 1929, we read: Eastern Administration Grand Secretary, The V. Ills. Bro. G. S. Arundale, 33rd degree, Adyar, Madras, India (including Burma).

From this Co-Masonry there have been two schisms at least: one in 1908, when a number of members, who objected to the introduction of Eastern occultism into Masonry, formed themselves into a separate body under the name of "Ancient Masonry," working only the Craft degrees according to the Grand Lodge of England. This group was for long penetrated by the

influence and illuminism of the Stella Matutina and the R.R. et A.C., and as late as 1923-24 not only its Grand Master, Mrs. H——, but several of its members were advanced adepts of that Order and of that of Steiner. From these "Ancient Masons," in turn, a further secession took place, apparently about 1914, adopting the name of "Honourable Fraternity of Ancient Freemasons," exclusively for women and now established at St. Ermins, Westminster. A much later breakaway from Mrs. Besant's Co-Masonry was a group led by Miss Bothwell Gosse, who objected to the Co-Masonic innovations. Eventually she formed the group "Ancient and Accepted Masonry" for Men and Women, apparently working the thirty-three degrees. In her booklet on *The Ancient and Accepted Rite*, she sums up its supposed origins:

"Thus we find that the nucleus of this Rite arose in France; it was taken to America by Stephen Morin and established there; Frederick the Great re-organised it and gave it a Constitution; it was lost to Europe by the French Revolution; it was brought back to France by de Grasse-Tilly and reconstituted in Paris; from thence it has spread over the whole world."

As we have shown, most Grand Lodges, except the English Grand Lodge, are represented in the A.M.I., that subversive *Association maçonnique internationale*, and Georges Loïc, in the R.I.S.S., 1 March, 1933, stated: "The Supreme Councils are all issues of the Supreme Council founded, 31 March, 1801, at Charleston by the Jews Dalcho and Mitchell and by Comte de Grasse-Tilly."

Much controversy has, from time to time, raged round some of these names; documents and proofs, if not entirely absent, are somewhat rare, leaving in the thoughtful mind a sense of uncertainty and even doubt. The well-known French Grand Lodge Masonic authority, Albert Lantoin, is perhaps wise when concluding in his book, *La Franc-maçonnerie chez elle*, 1927:

"In Masonry one must accept such a reasonable opinion as that of the balanced-minded Reghellini de Schio, who, living at the

moment when the discussions on Masonic Supremacy were so heated, wrote: 'If one would speak with documents in hand, what Rite or what Supreme Chief of the Order of that Rite could go back to a non-equivocal origin of its power? What Mason, what Rite even, holds the guiding thread to free himself from the labyrinth of all these origins?'"

We read in the *Daily Telegraph*, 26 September, 1933, that the "Honourable Fraternity of Ancient Freemasons," for women alone, a group which seceded from the "Ancient Masons" in 1914, had removed to new headquarters at St. Ermins, Westminster. The opening and dedication ceremony was conducted by the Grand Master, Mrs. Elizabeth Boswell Reid, who, along with Mrs. Seton Challen, founded the secession; if one might so express it, she was assisted by Mrs. Seton Challen, Deputy Grand Master, and Mrs. Piers Dyer, the Provincial Grand Master. More than 200 members attended from many parts of the country. Other members of the Fraternity were Mrs. Messervy, Mrs. Bank Martin, Mrs. Crawford Munro, and Miss Lata Coventry. They worked the Craft degrees, the Holy Royal Arch, and hoped later to work the Rose-Croix. Its official organ is *The Ray*. Mrs. Boswell Reid died 21 November, 1933, and was succeeded by Mrs. Seton Challen. The former held the titles: the Most Worshipful the Grand Master; the Most Excellent Supreme Grand Zerubabel; the Most Worshipful Grand Master Mark Masonry.

According to the *R.I.S.S.*, 1 May, 1934, the Occultist Masonic authority F. Oswald Wirth, wrote a curious article in *Le Symbolisme*. He evoked the "Honourable Fraternity of Ancient Freemasons" in England. The English women who are not afraid to copy the men have adopted "masculine rites, customs, regulations, insignia and even titles. . . . They work impeccably like men in their own Temple at Westminster, and have economic advantages over the men, as witness the sobriety of their ritualistic feasts." He concludes that the initiation of the woman is more subtle than that of the man, and says:

"Women, learn to be purely and emphatically feminine. So long as you are led by us you will fail in your mission, which is to precede us on the moral road and the realisation of good. You are the priestesses of the cult which Humanity awaits. To prepare you for your civilising work you must have a real initiation developing your feminine nature, therefore entirely contrary to a parody of the masculine rites."

In *Americanism*, the New Order of the Ages, it says: "In this Age woman will rise to her rightful place as the *intuitive spiritual* (psychic) *teacher of the race* and Queen of the home . . . nor will she usurp male prerogative, but will make the earth a heavenly dwelling-place." In other words, she is to be the passive instrument or medium through which the mysterious power behind Masonry rules and directs the world, the man will actively carry out the directions! As Oswald Wirth wrote:

"Many Masons imagine they understand Masonry when they do not even suspect the existence of its mysteries and its esotericism" (*Le Livre de l'apprenti*).

Again, he explains:

"Our two Pillars besides are connected with the ancient cult of generation which was the most universal manifestation of primitive humanity. . . . All that relates to generation remained sacred so long as the religions of life prevailed whose ideal is earthly, but which were supplanted by the religions of death ready to promise happiness beyond the tomb. Now Masonry proceeds from the cults of life whose symbols it has preserved" (*Le Livre du compagnon*).

Further:

"Freemasonry takes great care not to define the Grand Architect, and leaves to each of its adepts full latitude to form an idea of it conformable to his faith or philosophy" (*L'Idéal initiatique*).

Moreover:

"Let us guard ourselves, therefore, from yielding to that idleness of mind which confounds the Grand Architect of initiates with the God of believers" (*Le Livre du maître*).

To take another, the Very Powerful Sovereign Grand Commander Brother Jean Marie Raymond: "We have desired to crystallise immortality in the symbol of the Grand Architect of the Universe, a kind of emblem of Cosmic Unity, supreme universal intelligence, which is nothing more than *Life* itself." Therefore like the Cabala, which is one of its bases, Masonry is pantheistic and its aim is to illuminate or deify man by means of astral or cosmic intoxication.

Mrs. Besant's "God" was pantheistic, this life-force in all nature, and her Christ was this astral force which illuminises; the same ideas are the bases of Theosophy, Rose-Croix, Masonry, and all Yoga.

And what has been the attitude of the Grand Lodge of England to women in Masonry? (1) According to Albert Lantoine, the Anderson Constitution, 1723, says: "Slaves, women, immoral and dishonoured persons cannot be admitted, but only men of good reputation." (2) On 3 September, 1919, the Grand Lodge Board of General Purposes issued the following: ". . . All such bodies which admit women to membership are clandestine and irregular; it is necessary to caution brothers against being inadvertently led to violate their Obligation by becoming members of them or attending their meetings. . . ." (3) The United Grand Lodge of England codified, 4 September, 1929, eight conditions for recognition of Masonic obediences throughout the world, one being: that the members of the Grand Lodge, as well as those of individual lodges, must be exclusively men, and that the obedience holds no relations of any kind whatsoever with mixed lodges, where the bodies admit women among their members (*An. Maç. Uni.*, 1930). (4) *The Morning Post*, 7 June, 1934, wrote:

"The business before the meeting of the United Grand Lodge, in London, yesterday, included a motion for the exclusion of a brother who, it was reported, had attended meetings of an 'irregular' body known as Co-Masons, which admitted women . . . having refused to take notice of a warning as to the probable result of his action, his expulsion had to be recommended, and Grand Lodge unanimously, and without discussion, accepted the

motion. The Duke of Connaught, Grand Master, presided at the meeting, and his presence was greatly appreciated by the 1,800 brethren who were present."

Finally, as Oswald Wirth writes:

"To become as Divinity, such was the aim of the Ancient Mysteries. . . . To-day the programme of Initiation has not changed."

CHAPTER IX

RUDOLF STEINER AND ANTHROPOSOLOGY

In a leading article, 14 September, 1922, the *Patriot* warns its readers against "The Subterranean War" and writes:

"For those who desire to learn we publish to-day the first of a series of articles by 'G.G.' (or 'Dargon'), a writer who has made a study of secret societies. The purpose of 'The Anatomy of Revolution' is not to take the reader deeply into any part of the subject, but to give a general and historical view of that complex of subversive organisation which is working for the destruction of Christianity, of Civilisation, and of the British Empire. The writer, who is a true Briton and a good patriot, has one purpose only—to warn the British public of the unsuspected danger which, as he believes and we believe also, imminently threatens it."

To quote G.G.:

"Here we must note that there has always been among the Arcane societies a dual movement—on the one hand mystical, on the other political. Such esoteric bodies as the Fraternity of the Rosy-Cross, the Martinists, the Swedenborgians, and Theosophists have consisted no doubt largely of harmless enthusiasts to whom mysticism or magic appealed. But they have also been used, as the cover for political intrigue, and as a net wherein to catch, test, and select persons who could be used for subversive ends. For it is one of the methods of the revolutionary directorate to use, wherever possible, harmless bodies as their cloak, and innocent people as their unconscious agents. . . .

"I may refer briefly to the existence of an offshoot of the Theosophical Society, known as the Anthroposophical Society. This was formed as the result of a schism in the ranks of the Theosophists, by a man of Jewish birth who was connected with one of the modern branches of the Carbonari. Not only so, but in association with another Theosophist he is engaged in organising certain singular commercial undertakings not un-

connected with Communist propaganda; almost precisely in the manner in which 'Count St. Germain' organised his dyeworks and other commercial ventures with a like purpose. And this queer business group has its connections with the Irish Republican movement . . . and also with another mysterious group which was founded by Jewish 'Intellectuals' in France about four years ago (about 1918), and which includes in its membership many well-known politicians, scientists, university professors, and literary men in France, Germany, America, and England. It is a secret society . . . although nominally a 'Right Wing' society, it is in direct touch with members of the Soviet Government Russia. . . ."

We have from time to time written of Dr. Rudolf Steiner's gnostic teachings and political activities. We now give a short summary of Edouard Schuré's introduction to his translation of Steiner's book *Mystère Chrétien et les Mystères Antiques*, 1908. Schuré considered Steiner's teaching most luminous—it was so-called Christian Illuminism—but much later left him because of his political activities, of which he did not approve. Later again, he returned to the fold. Our interest in this sketch of Steiner's life is that it shows how, from early years, he was watched, astrally prepared, and directed by some mysterious Master and initiator whose name and mission are not revealed.

According to Schuré, who was a Jew, Steiner was born in Upper Austria in 1861, and his youth was spent on the confines of Styria, the Carpathians, and Hungary. At the age of fifteen he made the acquaintance of a learned botanist who "had the gift of seeing the vital principle of the plants, their etheric bodies, and what occultists call the elementals of the vegetable world." His calm, coldly scientific conversation only further excited the curiosity of the young man. "Steiner knew later that this strange man was an envoy from the Master, whom he did not yet know, but who was to become his real initiator, and who already supervised him from afar." From his talks with the botanist he was soon convinced that the basis of the "Great Universal" was the double current which constitutes the

movement of the world—the flux and reflux of the universal life-force, this occult and astral current which is the great propeller of life, with its hierarchy of powers. From the age of eighteen Steiner felt the double current: “He had from that time the irrefutable sensation of occult powers who acted behind and through him to direct him. He listened to this force and followed its warnings, because he felt himself profoundly in accord with it.”

When nineteen he met his Master, for so long sensed, who was one of those powerful men who live unknown to the world in order to accomplish a mission; ostensibly they do not act upon human events. Incognito is the condition of their strength, making their action only more efficacious, “For they arouse, prepare, and direct those who act in the public eye.” And Steiner’s mission, according to himself, was: “To link together Science and Religion. Bring God into Science, and Nature into Religion, and so fecundate anew Art and Life.” His Master was eminently a spiritual male as opposed to Steiner’s more feminine sensibilities; he was a formidable dominator, for whom individuals scarcely existed. He spared neither himself nor others, his will was like a bullet from a gun which went straight to its aim, and swept all from its path.

Such was the powerful mind which dominated and used Steiner as a mere automaton, pulling the strings as his terrible ambitions required. For Steiner 1881 to 1891 was a period of study and preparation at Vienna; from 1891 to 1901 a time of struggle and combat at Weimar; from 1901 to 1907 a time of action and organisation at Berlin. About 1890 Steiner said: “The occult powers who were directing me obliged me imperceptibly to penetrate into the then current ideas of spiritualists.” He came in touch with Nietzsche and Haeckel, who oriented him intellectually. As Schuré said: “He had the presentiment that in the incontestable discoveries of the naturalist he would find the surest basis of evolutionary spiritualism and rational Theosophy.” Steiner, therefore, entered into contemporary materi-

alism, and armed himself for his mission; in 1902 he found his battle-ground and support in the Theosophical Society, and became Secretary-General of the German section. In 1913 he left Mrs. Besant because of the Alcyone case, and founded the Anthroposophical Society.

As Schuré wrote:

“By his first Master and by the Fraternity to which he was associated, Steiner belonged to another school of occultism, that is, to Western esoteric Christianity and more especially Rosicrucian initiation. . . . The tradition of esoteric Christianity, properly speaking, is directly and uninterruptedly attached to the famous and mysterious Manes, founder of Manichæism, who lived in Persia in the fourth century.”

Brought up by Magi, Manes became Christian (Gnostic); his doctrine was: (1) the Master Jesus, prophet of Nazareth, was only the organ and interpreter of the Christ, who was the “arcanum of the planetary Word”—Solar manifestation; (2) he taught reincarnation and the numerous ascending (planetary) existences of the human soul; (3) what was called “evil” was only a necessary ingredient in the general economy of the world, a stimulant, a ferment of universal evolution!

Manes's disciples spread to Palestine, Greece, Italy, Gaul, Scythia, the Danube, and Africa. His doctrine was for centuries propagated by oral tradition, often under different names, Schuré writes, such as the Cathari, Albigenses, the Templars, and the Brothers of Saint John of Jerusalem. In the fifteenth century esoteric Christianity, inspired by the same tradition, became more laic and scientific under the influence of the Cabala and Alchemy, and it was about then that Christian Rosenkreutz founded the Order of the Rose-Croix. Rudolf Steiner as a Rose-Croix practised and taught Western occultism as opposed to Eastern. He did not believe in the annihilation of the body by asceticism—it must be trained and become as a magnet attracting and making use of the required forces.

Such is the account of Steiner, his Master and work as given by Edouard Schuré. The result of Yoga,

meditation and processes for awakening the kundalini, whether Western or Eastern, is the same in all groups working under unknown Masters; it means that gradually the Master takes possession of the adept's mind and impresses his own will upon it, so that an advanced initiate, such as Steiner, would work under the impetus of the hidden Master and for his ends alone. As the so-called Tibetan Master of Mrs. Alice Bailey, theosophist and occultist, New York, explains, contact with the Master is recognised by peculiar vibrations: (1) at the top of the spine; (2) in the forehead (pineal gland, where the adept's kundalini unites with the Master's forces from without, it is the seat of controlled knowledge); (3) at the top of the head (pituitary body). He continues: "In time the student comes to recognise the vibration and to associate it with some particular 'Great One,' for each Master has his own vibration which impresses itself upon his pupils in a specific manner." The forces are "these magnetic currents of the universe, that vital fluid, those electric rays, the latent heat in all bodies." Cold and calculating, "a Master is only interested in a man from the point of view of his usefulness in the group-soul and his capacity to help." The individual is as nothing to him; he is only a part in his world revolutionary machine, to be thrown aside when no longer an asset in their game!

Dr. Rudolf Steiner died at Dornach, Switzerland, 30 March, 1925, slowly but surely burnt out by the terrific forces working through him, and at his funeral Albert Steffen, poet and president of the Executive Committee of the Anthroposophical Society, delivered an address. Speaking of Steiner's "Spiritual Science" or Christian Illuminism, he said: "Rudolf Steiner opened out to us the prospect of a religious life beyond all sects." Fifty theologians went to him seeking a way to unite their work once more with the "eternal life of the Spirit," and Steffen continued: "Steiner was able to transmit to them the holy ceremony which the priests of the *Christengemeinschaft* are now enacting for himself." We understand this *Christengemeinschaft* is being re-

vived, run by Heidenreyd with about 400 members in this country. What is this "Spiritual Science"? According to Steiner, "Anthroposophy is a path of knowledge to guide the Spiritual in the human being to the Spiritual in the Universe." Wholly cosmic and astral!

In his book translated by Schuré, *Le Mystère Chrétien et les Mystères Antiques*, Steiner writes:

"In the early days of Christianity there sprang up in the old Pagan world, systems of the universe which seemed to be a prolongation of the philosophy of Plato, but which could be understood also as a spiritualisation of the wisdom of the Mysteries. *All these systems had their starting-point in Philo, the Jewish philosopher of Alexandria*, who said: 'It is necessary for the soul to come out of the ordinary "I." Then it enters into a state of spiritual ecstasy, of illumination, when it ceases to know, to think, and to recognise in the ordinary sense of the words. For it has identified itself with the divine, they have become one. . . .'"

He is deified and has lost his own personality! And as Steiner says:

"God (the Creative Principle) is bewitched in the world, and it is his own force that is needed to find Him. This force (sex-force) must be awakened within you. Such were the teachings which the Myste received before initiation. And now began the great drama of the world, of which he made a living integral part. The aim of the drama was nothing less than the freeing of the hidden God; where is that God? God is not but Nature is. It is in Nature that he must be found. For he is enshrouded in her as in an enchanted tomb."

Here we have the pantheistic God Pan, who is merely the creative principle in all nature, including man—the life force. As Clemens of Alexandria said in speaking of the Greater Mysteries: "Here ends all teachings, one sees Nature and things."

Further, Steiner explains: "The Cross of Golgotha is the whole cult of the Ancient Mysteries gathered into one fact. . . . Christianity as a mystical fact is a degree of evolution in the Wisdom of the Mysteries." This

again is Manichæism, which looks upon the Crucifixion, Resurrection, and Ascension of Christ as mystical experiences. A lecture given by Steiner at Oxford in 1922, "The Mystery of Golgotha," throws further light upon his Spiritual Science. Now, Steiner was also a Rosicrucian, and in explaining this "Mystery of Golgotha" he based his ideas upon certain words said to have been written in the Book T., which, according to the Rosicrucian mystical legend, was found on the breast of Christian Rosenkreutz at the opening of his tomb in the fifteenth century.

These words were: *Ex Deo nascimur; In Christo* (or Jehesuah) *morimur; Per Spiritum Sanctum reviviscimus*—From God are we born; in Christ or Jesus do we die; through the Holy Spirit we rise again. That is through the Gnostic Trinity—Father, creator; Son or Solar Christ, the Logos or serpent, the vivifying force; the Holy Spirit, the Great Mother which reproduces all things. The whole is the eternal creation, destruction, and regeneration, as applied to Illuminism.

In the R.R. et A.C., which, under the late Dr. Felkin, was closely allied to Steiner and practised some of his processes and Eurhythmy for awakening the kundalini, the 5=6 ritual dramatically depicts the meaning of these words: the aspirant is led to the tomb wherein lay the Chief Adept in full regalia, representing Christian Rosenkreutz; the tomb is opened and the aspirant demands: "Out of the Darkness let the Light arise!" From within the tomb a voice is heard: "Buried with that Light in a mystical death, rising again in a mystical resurrection, cleansed and purified through Him our Master, O brother of the Rose and Cross! . . . Seek thou the Stone of the Wise! . . ." The Stone is the Quintessence or Pentagram—Illuminism.

As illustrated on the lid of the tomb, these mystical experiences represent the adept as a Christ crucified on the Cross of Light or Illuminism; the Great Dragon Leviathan—the kundalini—rises up to *Daath*, and from above descends the Lightning-Flash attracted by and uniting with the serpent within, linking the adept with

the universal life-force without. He becomes the Jehesuah-Yod, He Shin, Vau, He—the Pentagram or deified man, losing his Selfhood. It is the Rosicrucian Chymical Wedding. It is thus described by the Jewish writer Kadmi Cohen in *Nomades*:

“Abyss and pinnacle. The dizzy height of the one set off by the unfathomable depth of the other. Who will ever know the unspeakable sufferings of the ascension, the mortal terrors of the fall? But also the ineffable joy, superhuman, divine, to be upon the peak which overhangs the universe, beyond good and evil, above pure practical reason, to be Man, to be Self, who equals himself to God, who wrestles with Him, who absorbs Him. It is Israel, it is Ishmael who supplies these men to the world!”

His God is the God Pan, he is intoxicated by the astral Light!

Schuré explains that Christian Rosenkreutz left “three spiritual truths” to his disciples, and that these truths were only scientifically proved four centuries later, namely: (1) the material unity of the universe—by spectrum analysis; (2) organic evolution—by transformation of species according to Darwin and Haeckel; (3) states of human consciousness different from the ordinary state—by hypnotism and suggestion. As the power used by Rosicrucians was said to be the “magnetic fluid” in man and in the universe, set in motion by concentrated thought and will-power, one can easily believe that such initiations, under unknown Masters, might mean hypnotism and suggestion. The spectrum is the resolution of light through the prism, and as the Rosicrucian ritual says: “Colours are forces and the signature of forces and Child of the children of the forces art thou.” The Rosicrucians work with colours and geometrical figures, representing the forces of the planets, the signs of the Zodiac, the elements, etc., and the colours of the planets are the spectrum of the Rosicrucian “Divine White Light,” that magnetic fluid which slays and makes alive. Steiner talks much of planetary hierarchies, Archangels, Angels, etc., but there is reason to believe that they can one and all be reduced to nature’s

universal forces, for the o=o ritual of the *Stella Matutina* says: "For by names and images are all powers awakened and reawakened.

Therefore, is not Steiner's "Spiritual Science" merely the Hermetic fixation of the astral light in a material body—Illuminism—linking the adept, as a tool, to some "White Occultists" supposedly working for the weal, or is it not rather the woe of Humanity?

As expressing Steiner's Communistic, political dreams and schemes, we have his "Threefold State." As a symbolic basis for this "Threefold State" Steiner takes the human organism: (1) the system of the nerves and senses—the head system. (2) the system of breathing and the circulation of the blood—the rhythmic system. (3) the organs and functions of matter changes—the metabolic process. According to Steiner, these systems, comparatively speaking, function separately: "There is no such thing as absolute centralisation in the human organism." "In order to thrive, the social organism, like the natural one, requires to be threefold." (1) Economic life—relatively as independent as the nervous and sensory system within the human body. "Its concern is with everything in the nature of production, circulation, and consumption of commodities." (2) Public rights, political life—the State; "applied to a community possessing common rights." (3) Mental and spiritual life; "everything that rests on the natural endowment of each single human being . . . spiritual and physical." All are apparently separate yet interdependent. "Alongside the political sphere and the economic sphere in a healthy society there must be the spiritual sphere, functioning independently on its own footing"—that is, religion, teaching, art, and intellectual life, and even technical and organising capacities as applied to the State or industrial economy.

"It is the threefold line of evolution towards which modern humanity is striving. . . . At the end of the eighteenth century, under different circumstances from which we are living to-day, there went up a cry from the hidden depths of human nature for a re-formation of human social relations (stirred up by the

Illuminati and Grand Orient Lodges). Through all the scheme of the new order ran like a motto the three words: 'Fraternity, Equality, Liberty.'

Admitting that equality and liberty are contradictory, Steiner is in sympathy with all three, and applies them to his threefold State. Economic life in the form of Associations is combined under brotherhood, the State under equality, and the spiritual field under liberty or freedom, and he says:

"No social State, constructed on an abstract centralised scheme, can carry freedom, equality, and brotherhood pell mell into practice. But each of the three branches of the body social can derive its strength from one of these (contradictory) ideal impulses; and then all three branches will work fruitfully in conjunction."

Such is Steiner's, as it has been called, "headless" Threefold State, and this he would further extend, in the same headless way, to a Threefold World State.

"Such a close interweaving of interests will grow up, as will make territorial frontiers seem negligible in the life of mankind. . . . The forces to which nationalities owe their growth require for their development free mutual interaction untrammelled by any ties that grow up between respective bodies of State and the Economic Associations. And the way of achieving this is for the various national communities to develop the threefold order within their own social structures; and then their three branches can each expand its own relation with the corresponding branches of the other communities. In this way, peoples, States, economic bodies, become grouped together in formations that are very various in shape and character; and every part of mankind becomes so linked with the other parts that each is conscious of the life of the other pulsing through its own daily interests. A league of nations is the outcome arising out of root impulses that correspond to actual realities. There will be no need to 'institute' one built up solely on legal theories of right."

Finally, he says: "There must be but one human race working at one common task, willing to read the signs of the times and to act in accordance with them."

The whole is just another form of Mazzini's "Associate, associate!" or Mrs. Alice Bailey's "World State" by means of "unification" under the control of some mysterious "Supermen."

This dream of a World State is far from being new. We know that Weishaupt's initiates had to take an oath swearing to help to their utmost the foundation of a Universal Republic; and at the end of the eighteenth century the Illuminatus Anacharsis Clootz's plan was: "All peoples forming only one nation, all the trades forming only one trade, all interests forming only one interest." Steiner was an Illuminatus said to have been linked to those who, towards the end of the nineteenth century, revived Weishaupt's Illuminism. He was, therefore, apparently, carrying on the tradition in his Threefold World State.

Moreover, with regard to intellectual interconnections, necessary for this World State, we might quote the report 1928-29, of the "Society for Cultural Relations Between the Peoples of the British Commonwealth and the Union of Socialist Soviet Republics," in which it was noted that the Anthroposophical Society (Steiner's) was one of the organisations in contact with it. A British Government Blue Book thus describes this S.C.R.: "The Communist International favours it as a fertile ground for Communist propaganda of the intellectual variety." And there is little doubt that to-day every nation is conscious of the Soviet life "pulsing through its own daily interests," largely detrimental and disintegrating economically, politically, and spiritually.

To take another phase of Anthroposophical teaching and practical application of its beliefs. In December 1932, Frau Lilly Kolisko, a leading member of the Anthroposophical Society in Stuttgart, came to London to lecture to an agricultural group of the Society which proposed to revive ancient astronomical or perhaps astrological customs, common among primitive people, adding to them, apparently, the science of Anthroposophy! Her theories were that plants and vegetables sown at the correct moon-phase grow much faster and more

luxuriantly than when the moon-phases are ignored. That the earth breathes rhythmically, and that sowing, fertilising, and harvesting of crops can be worked into this rhythm. Further, that plants requiring much moisture grow a great deal better when planted two days before full moon, and those requiring little moisture during a waning moon.

Pearce, in his *Text-book of Astrology*, tells us that more rain usually falls during the *increase* than during the *decrease* of the moon, as was proved by many experiments throughout the years 1868 to 1881. Again, the ancients have said that oaks cut down in springtime, when the sap is rising, soon rot. All timber trees should be felled during the winter solstice, and the last days of the moon, then the timber would last in perpetuity. Practically this is affirmed by R. Reynell Bellamy, in his book *The Real South Seas*. He says of the Kanakas of New Caledonia that they maintain that the flow of the sap is upwards with the waxing moon and downwards when it wanes. They plant maize, beans, etc., before the full moon, and root crops after. Timber for building purposes they fell during the last phase of lunation, when the sap is at its lowest.

As for the rhythmic breathing of the earth, they no doubt refer to the Great Breath or *Swara* of the Universe, the life-force—*Pingala*, the positive or sun breath; *Ida*, the negative or moon breath; and the *Sushumna*, the central or uniting fire. There are also the five *Tatwas* of refined matter—ether, air (gaseous), fire (igneous), water (liquid), earth (solid). The whole process of creation on all planes of life is said to be performed by these *Tatwas* in their aspects of positive and negative. All these phases follow and merge into each other in regular and continuous procession. They are the basis of all magic, black or white. They are Nature's finer forces, but not spiritual or divine, except as instruments, the creative principle in all nature.

Again, to repeat what we have previously said, speaking of astrology among the Chaldeans, Dollinger wrote:

"These men found a support in the Stoic philosophy, which, starting with the principle of the substantial identity of God and Nature, had come to look upon the stars as eminently divine, and placed divine government of the world in the immovable course of the celestial globes."

In the time of Alexander the astrologers of the Chaldean and Alexandro-Egyptian schools were spread over Asia, Greece, and Italy, and taught that a secret influence from the planets descended uninterruptedly upon the earth and man, and that by magical cults and astrological prayers these planets could be acted upon and their forces directed as required. In Illuminised orders, such as the R.R. et A.C., these planetary influences are invoked, or attracted, by the Jewish symbol of power, the six-rayed star; and the higher grades are given at the various phases of the moon.

In *Od and Magnetism*, 1852, Reichenbach wrote:

"The element of odic force is thus radiated towards us so abundantly by sunlight and moonlight that we can lay hold of it at our ease, and make use of it in simple experiments. How unbounded its influence is on the whole of humanity, and even on the whole animal and vegetable kingdoms, will be proved shortly. Od is accordingly a cosmic force that radiates from star to star, and has the whole universe for its field, just like light and heat."

This Od or, as the Rosicrucians say, magnetic fluid, is the universal life-force, generated by the sun, and reproduced by the moon, which can be used for good or perverted for evil.

In support of what we have written above we find the following in the Programme of the Anthroposophical Summer School, held at Tetbury, August 1934:

"Dr. C. A. Mirbt will hold classes dealing with the anthroposophical conception of Agriculture. The subjects will be as follows: the soil as the work of Cosmos and Earth; the soil as a manifestation of the evolution of the Earth; Etheric formative forces in plant and soil; the true nature of manuring; the animal kingdom as manifestation of the astral world. . . ."

Here we have the Cosmic forces of the stars and the

magnetic forces of the earth. It is the basis of all the old pagan cults; it is the ancient Chaldean astrological lore and that of the old Rosicrucian medicinal herb-growers. Added to it all is the modern science of manuring! Further Steiner, like the learned botanist of his youthful days, claimed to be able to see the vital or life-forces in the plant, to arrest these forces, and use them as required in his healing. Hence his "New Therapy" and the British Weleda Co., Ltd., for dispensing the results of the "Anthroposophical Medical Research," incorporated in 1925.

By some it is maintained that this "Anthroposophical Agriculture" is based, not on Astrology, but Astronomy. Yet Steiner's astronomy in "Spiritual Science" appears to be a reversion to ancient and Eastern beliefs when Nature's forces and phenomena were everywhere looked upon as active and ruling gods, sometimes good and sometimes evil. In *Anthroposophy*—Michaelmas, 1928, E. Vreede writes of this astronomy, and explains that behind the veil of the past and Nature the stars reveal themselves as 'Colonies of Spiritual Beings,' nine stages of hierarchies towering above man. Together they have formed and governed the world and man, under a World Spirit.

In order that man should develop, these beings were seemingly withdrawn, and man was abandoned to mechanical laws;

"yet in this mechanism, as in all natural phenomena, spiritual beings are working. The fact that in Spring the plants come forth from the soil, that blossom and fruit appear, and that the plants wither away in Autumn; the fact that when here we have Autumn, Spring begins to burst on the other side of the Earth—all this is brought about by the Nature-Spirits, the gnomes, undines, sylphs together with the salamanders. . . ."

Thus in the *Stella Matutina* four of its ceremonies end with the prayers of these nature spirits of water, air, earth, and fire, very beautiful as a piece of art, taking one back to childhood's wonderful fairy tales. Later, for the intellectual development of man, Ahrimanic

beings (matter) were sent to consolidate the earth and veil spiritual reality.

Yet again it is said that man and Nature were, from the beginning, fashioned according to the laws of Rhythm and Periodicity, and the law of gravity held sway over the earth. Finally, as Steiner said: "When we observe the life of the world of stars, we are beholding the bodies of the Gods and ultimately of Divinity itself." This once more seems to reveal the pantheistic nature of Steiner's whole teaching, "the bewitched God" enshrouded in all nature. The Jehovah of the cabalistic Jew—the Creative Principle.

According to Steiner the Gods of the Sun, Moon, and Saturn—this Creative Principle—manifested in the body of Jesus of Nazareth as a Christ-impulse—the Serpent Power of the Yogis, the Logos or serpent of the Gnostics. "And the fact that it was possible for the Christ-impulse to enter humanity was brought about by the ancient Initiation principle becoming *historical fact*."

In *From Sphinx to Christ*, by Edouard Schuré, the French and Jewish exponent of Steiner's Neo-Gnostic Illuminism, we are given an account of this ancient pantheistic creed as applied to the Christ of the Christian Church, de-Christianising and Judaising Christian beliefs; making Christ merely a super "Deified Man." The Sphinx represents the prepared body, offered in sacrifice, into which the Christ-impulse was to descend. The whole means the rise and perversion of the sex-force or serpent within man, attracting and uniting with the Lightning-Flash or Solar Christ-impulse from without, controlled by unknown directors—it is called initiation.

According to Schuré:

"It was still necessary that, from birth up to the age of thirty, when the Christ would take possession of His human habitation, the body of Jesus should be refined and harmonised by an initiate of the highest rank (one who had passed through many incarnations!), so that a man almost divine should offer himself up as a sacrifice, a consecrated vessel, to receive the God-made man."

Therefore, it is said that Jesus was a reincarnation of the high initiate Zoroaster! Later the "Master Jesus" was placed under the instructions of the Essenes, a fraternity of initiates who lived along the shores of the Dead Sea, where finally the "voice within" told him: "Thou hast laid thy body upon the altar of Adonai (the Lord of the Universe) like a lyre of ivory and gold. Now thy God claims thee that He may manifest Himself to men. He seeks thee and thou canst not escape Him! Offer thyself as sacrifice. Embrace the Cross!"

Then followed the initiation, the baptism in the Jordan by John the Baptist, of which Schuré writes:

"It is forbidden to help the one who was being baptised to leave the water; the belief was that a breath of the Divine Spirit entered into him through the hand of the prophet and the waters of the river. The majority emerged from the test revived; some died; others became insane as though possessed. These were called demoniacs."

As to the "Master Jesus":

"He is aware of a sensation of drowning followed by a terrible convulsion . . . and for some seconds he sees a chaotic picture of his whole past life . . . then the darkness of unconsciousness. The transcendent Self, the immortal Soul of the Master Jesus has left his physical body for ever, and he is received back into the aura of the Sun. At the same moment, by an inverse movement, the Solar Genius, the sublime Being, whom we call Christ, entered the abandoned body and took possession of it, animating with new fire this human lyre that had been prepared through hundreds of generations."

Lightning flashed from the sky, and as He emerged from the water, His whole body bathed in light, a luminous dove appeared above His head, "the mystery of the Eternal Feminine, the spirit of Divine Love, transformer and vivifier of souls, to be called later by Christians the 'Holy Spirit.'" Then came a voice from above: "This is My beloved Son; to-day have I begotten Him." (This version of the words is, Schuré says, to be found in the early Hebrew gospel; it works in better

with his idea of this Cosmic Christ!) "The object of His mission is the spiritualisation of the world and of man," through Love and the opening of the Mysteries to all who may aspire to them. That is illuminising as through the innumerable Mystery sects of to-day!

Now this whole account might well be the history of the preparation and initiation of the many illuminised tools now being used in the widespread Universal Movement of to-day. As in this baptism, so in these initiations, some died, some were illuminised, losing their personalities, becoming controlled by some unknown Master, as for example Krishnamurti of the Theosophical Society, "Octavia" of the Panacea Society, and many others. The Illuminising Power was the Gnostic Trinity—the Father, the generating force; the Holy Spirit, the Great Mother, the reproducer; the Son, the Cosmic Christ, the manifestation of the Creative Principle, the illuminising force, of all Gnostic and Cabalistic sects.

Schuré further holds, thus in opposition to Mrs. Besant, that this Christ will not again occupy a material body, but will appear to such adepts who have astral vision. Just as in the "House of Wisdom, Cairo," the adepts were taught that Mohammed their prophet "could be contacted spiritually through meditation on the mystical doctrines!" Also in the R.R. et A.C., which was closely allied to Steiner's group, their mysterious Master latterly appeared astrally to many members, masquerading as a Christ, demanding from the adepts complete sacrifice in service to the Great World Movement. And Schuré says: "According to Rosicrucian tradition, the spirit which spoke to the world in the name of Christ and through the lips of the Master Jesus is closely related to the ruling star of our system, the Sun." This Christ-impulse is therefore a compelling power manipulated by these invisible directors, and the initiate penetrated by this force becomes merely the negative reproducer of the ideas and actions set in motion through this impulse. Under the mask of initiation he becomes diabolically possessed.

As M. Henri de Guillebert says:

"The Jew looks upon himself as the Sun of humanity, the male, opposed to which the other peoples are but female, manifesting and assuring the coming of the Messianic era. In order to realise this sociological manifestation, the Jew organically extends his influence by means of secret societies created by him in order to spread everywhere his initiating force . . . [hoping to realise] the 'Universal Republic,' controlled by the God of Humanity, the Jew of the Cabala."

MAX HEINDEL

Max Heindel, who seceded from Steiner and founded "The Rosicrucian Fellowship" of California, published in 1911 his version of Steiner's teachings in *Rosicrucian Cosmo-Conception*. In this his teaching about the Christ, like that of Steiner, shows the Manichæan influences. To him the Christ is the Sun-Spirit, the King of Love, manifested magnetic life-force, the forces of attraction and cohesion; this Christ-Fire descended, he said, into the body of Jesus of Nazareth at the age of thirty, during his baptism in the Jordan, and he then became the initiate Christ Jesus. His mission was to unite separate races and nations in one Universal Brotherhood, of which he was to be the Eldest Brother. Ninety-nine did not require salvation, but were to reach perfection by way of rebirth and consequences, that is, Reincarnation and Karma. Christ was only to redeem the stragglers and open the way of initiation to all!

To illustrate their methods of shaping and hewing their dupes, Max Heindel explains:

"Physiologists note that certain areas of the brain are devoted to particular thought activities. . . . Now it is known that thought breaks down and destroys nerve tissues . . . [which] are replaced by the blood. . . . When through the development of the heart into a voluntary muscle, the circulation of the blood finally passes under the absolute control of the unifying life-spirit—the Spirit of Love (so-called Christ-Force) it will then be within the power of that Spirit to withhold the blood from those areas of the mind devoted to selfish purposes. As a result these particular thought centres will gradually atrophy. On the other hand,

it will be possible for the spirit to increase the blood supply, when the mental activities are altruistic, and thus build up the areas devoted to altruism."

Here we appear to have a more or less diabolical hypnotic method, gradually muting all strong and sane faculties, creating single-eyed fanatics, false idealists, soft peace-mongers, yet willing to revolutionise nations and break up Empires. As Max Heindel puts it: "Working toward Universal Brotherhood in accordance with the designs of our invisible Leaders, who are none the less potent in shaping events because they are not officially seated in the councils of the nations." Again: "The national, tribal, and family unity must first be broken up before Universal Brotherhood can become a fact." Everywhere we see these unities being acted upon for this apparent purpose! All methods are employed to ensnare the unwary but desired prey.

PANACEA SOCIETY

In his *Essai sur la secte des Illuminés*, the Marquis de Luchet, a Mason, wrote in 1789:

"There exists a crowd of small anti-philosophical groups, composed of learned women, theological Abbés, and some so-called Sages. Each group has its beliefs, its prodigies, hierophants, missionaries, adepts, and its detractors. . . . Each professes to explain the Bible in favour of its system, to found its religion, fill its temple, and multiply its catechumens. Here Jesus Christ plays a great rôle; there it is the Devil; elsewhere it is Nature, and again Faith. Everywhere reason is null, science is useless, experience is a chimera."

Speaking of Rosicrucianism, Paul Vulliaud says: "As it progresses, this movement augments the number of its Masters by linking to itself all isolated Theosophists: Boehme, Jane Lead, etc., forming a kind of patristic chain." Enlarging on the precursors of Freemasonry, Gustave Bord, 1908, tells us that Boehme, a more or less uneducated shoemaker, was born near

Gorlitz in 1575. Known as the Teutonic Philosopher, he was a mystic, theosophist, and visionary; influenced by the philosophies of Paracelsus and Cornelius Agrippa, he was led to mysticism, and

"was convinced that he held, by special grace from God, the universal and absolute science, which he communicated to his readers without order, without proofs, in a language borrowed from the Apocalypse and alchemy. . . . We find in Boehme a vast system of metaphysics, the foundation of which is an unbridled pantheism."

After reading Boehme's *Six Theosophic Points*, and other works, we are forced to come to a similar conclusion.

Coming to the present day, most of the many sects we have written about can be referred to as belonging to one form or another of Theosophical mysticism or Rosicrucian illuminism—gnostic and pantheistic, the cult of Nature and Naturalism. One of the most insistent and ambitious of these is the Panacea Society, about which we have written much in the past. Briefly, its history is as follows: A mystic sect, under the name of "Philadelphians," was founded in 1652 by Jane Lead, an enthusiastic admirer of Boehme, for the purpose of explaining his writings. She herself was said to have received mystical revelations, which were published as "Sixty Propositions to the Philadelphian Society, whithersoever dispersed as the Israel of God." Like the writings of Boehme, these revelations were Gnostic and Rosicrucian Illuminism. From Jane Lead and their seven successive prophets, forming a patristic chain, was evolved the present Panacea Society, with "Octavia" as mystic leader and Rachel Fox as president. Their Trinity is similar to that of the Universal Gnostic Church, which invokes thus: "Glory be to Father and to Mother, to Son and to Daughter, and to the Holy Spirit without and within." The Panacea Society recognises: The Father of Light, the generative fire; the Holy Ghost, the Great Mother; the Son, Christ, or active manifestation of the Father, the Bridegroom; the Daughter, the

negative manifestation of the Mother, Shiloh, the Bride, who, they said, descended into "Octavia," the latter thus becoming the passive instrument, receiving and transmitting the power from above—that of her Master!

They, too, received revelations, published as *The Writings of the Holy Ghost—A Series of papers for My beloved*. Their means of enlightenment were limited to these writings, the Bible, the Apocrypha, and the writings of their prophets. They had two fixed ideas: the opening of Joanna Southcott's mysterious box in the presence of twenty-four bishops, six Jews of repute and others, and which they claimed contained the means of saving England in the coming storm, and bringing deliverance to Judah; the other was magnetic-healing by charged sections of linen and water, "a sure deliverance and protection, so that death may become non-existent." Further, 144,000 "Israel or the Immortals" were to be sealed and set apart for service, and recently we heard that twelve square miles of land had been bought, whereon these 144,000, when chosen, were to be settled.

As showing their attitude towards the Jews, the two following advertisements, taken from Jewish papers, are interesting:

(1) "*Not anti-Semitism, but anti-Hamitism*—The Panacea Society is anxious to help the Jews (descendants of Shem) to deliver themselves from the abominable charges which bring about anti-Semitic persecution. The first thing to learn is that it is the descendants of Ham, who say they are Jews, and are not, who are, and always have been, the enemies of God and man."

(2) "*Good News for the Jews*—the Prophet's promises and the Pharisaic ideals of a kingdom ruled by God upon earth are on the edge of becoming FACT, for the week of 6,000 years of 6 days of 1,000 years each is rapidly closing, and the Sabbath of Rest for Israel and for Judah during the reign of the Messiah on earth is about to commence. Enquire, Panacea Society, Bedford."

This, they say,

"will be the end of the Adamic age, which followed the Atlantean, Lemurian, and other ages, the history of which is shrouded in

Mystery. . . . God's Sabbath of Rest is the seventh thousand from Adam . . . [when] men will live on earth delivered from sin, sickness, and death by reason that Satan will be cast off the earth into the place prepared for him. . . ."

Again, in a leaflet headed "To Our Brethren of the tribe of Judah," they say that it is for the union of Judah and Israel the world is waiting, and these isles are their place of gathering; that King George V is descended from Zedekiah, King of Judah; therefore the Hebrews have a king, a country, and because the Union Jack means, they say, the union of Jacob, they have also a national flag! But both Judaism and Christianity have, they say, sinned, in that the former rejects the Son and the latter rejects the Daughter! Needless to say, the Panacea Society has accepted both, and therefore, alone of all religions or cults it possesses the whole truth! Again they say they have forsaken "all contrivances of man in philosophies, philanthropies, governments, churches, cults, such as Higher Thought, Christian Science, Theosophy, Occultism, etc.," and are seeking "alone for a New Life." Nevertheless, their cult is built up of mystic Illuminism, Rosicrucianism, and Gnosticism, and one of their admired predecessors was Jacob Boehme, the Teutonic Philosopher and Theosophist!

Finally, we have another leaflet, headed "The Last Religion for the Last Times—the 'whosoever' Religion," based on the text, "Whosoever shall call on the name of the Lord shall be delivered." They continue:

"We do not for a moment discount the religions which have served our and other nations during the 6,000 years of comparative peace, when it was right to follow the religious teachings of childhood. But this 'whosoever' religion is for a time of war—the final war between God and the devils—and when such things as earthquakes . . . wars and rumours of wars, and distress of nations with perplexity are about, as they certainly are to-day, it is most reasonable to suppose that a very simple form of religion,

such as a straightforward command to call upon God for deliverance (for 'myself and my family') . . . would be provided."

Curiously enough, we have heard much in recent months of a somewhat similar but anonymous "Whosoever" religion, publicly calling upon the people of the nation to pray for "deliverance and protection for myself and my family, etc." It would be satisfactory to those who have in good faith responded to this anonymous call, which is still persisting, September 1935, and signed the petition, if this mystery of similarity could be solved.

We hear the Panacea Society is once more stirring, making last desperate attempts to get the notorious Joanna Southcott box opened. In order to hasten matters they have made a small concession, in that they will allow twenty-four clergy nominated by the Bishops to open the box, and if the contents do not prove to be the panacea for world ills as expected by the Society, the box and all it contains may be burned. Is it that the cold winds of doubt are entering into some of their souls!

Joanna Southcott, 1792-1814, was the second link of the patristic chain of seven visitations based on Jane Lead's writings, on which the Panacea Society builds its mission to England. In a short statement of "The Doctrines of the Dispensation of the Holy Ghost (during which death will cease)," published by the Society in 1922, the following points refer to the box and its mission: (4) You have probably heard that Joanna Southcott left a box, corded and nailed, of sealed MSS. The box is the Ark of the Testament, alluded to in Rev. xi. 19, called so because it contains God's Will and Testament for this country (!). (5) You may also have heard that this box can only be delivered up and opened by twenty-four Bishops of the Church of England, who are the twenty-four elders mentioned in Rev. xi. 16, and are the executors of the Will. (6) The box was originally left in the care of the Rev. Thomas Foley, Vicar of Old Swinford, Worcester, and upon his death it was given into the care of his son Richard, Vicar of North Cad-

bury. The present custodian (1922), also a Churchman, is under an oath not to deliver up the box except to twenty-four bishops who will comply with certain conditions laid down by the Lord (!). (7) The box will be applied for in a time of grave national danger. The ark or box will prove publicly the truth of what has so long been developing privately, and also will prove the integrity of the Church, by placing before her the proof of a New Divine Revelation, before which she must bow or cease to exist.

Is this in reality a New Revelation? Is it not rather old as the cults of the remotest past which went to build up the Jewish Magical Cabala—Sabeists and workers in "fluidic magic"? Here are a few points of their revelations at that time, which seem to show relationship to these ancient beliefs:

"What do the Bishops know of (1) Spirit, soul, and body, and their relation to the glories of the sun, moon, and stars [astral influences]? (2) Of the coming immortal state of man and woman upon Earth, and how it will be brought about [Illuminism!]? (3) Of the Eternal and Enduring Motherhood of the Holy Ghost [Jerusalem above], who is the Third person in the Blessed Trinity?"

We have seen that their Trinity is cabalistic and gnostic, in which its aim is illumination or illuminism, the Son being the vivifying force which, as the gnostics say, creates "Christs," or deifies man. It is union with the universal life-force which would appear to be eternal, and by this union, they believe, man would become immortal in his body—would never die!

"Octavia" writes in *Healing for All*:

"To sum up, Joanna plays on the same strings as Jane Lead [under the influence of Jacob Boehme], the coming restitution of all things at the end of 6,000 years, and all to be brought in by Woman [passive mediumistic instruments!] . . . the last hour of the 6,000 years is running out. . . ."

Again, she writes to the Rural Deans:

"The Diocesan Bishops have been adjured to inform the clergy of sacred and secret revelations made in this country upon the coming cataclysm and upon the protective measures which the Lord has prepared, whereby a remnant will be saved out of the overthrow, but they have with one consent rejected every overture. . . . Meanwhile, there is time to approach the Bishops and to demand that the records be searched, particularly that the Ark containing the word of the Lord through the Prophetess Joanna Southcott be opened, for the 'time of grave national danger,' which is to mark its opening, is here" (May 1923).

Thousands of pounds, they say, have been spent, and for twenty years or so statements have been sent to the Bishops; they even, in May 1924, sent a petition signed by 11,208 persons in England requesting the Archbishop of Canterbury and other Bishops to open the box. In this instance the statement was sent to forty-two Bishops, the Chaplain-General of the Forces, and the Dean of Westminster. The Archbishop replied that he had done his part "to meet the wishes of those, whoever they may be, who have control of the box or boxes, for my correspondents tell me there are rival boxes." As we know, in 1927 a box was opened by the National Laboratory of Psychical Research, but the result was more a farce than a fiasco!

Moreover, an organisation known as the "Fishers of Men," whose notepaper, according to the *Evening Standard*, was headed by a drawing of a serpent being stabbed by a dagger, though believing in the Divine Mission of Joanna Southcott, they dissociated themselves from the Panacea Society's decision to allow the box to be opened by twenty-four nominated clergy instead of twenty-four Bishops. As they said, such a concession "can only result in disaster and not the hoped-for blessings."

This symbol of the "Fishers of Men" appears to place the Society among modern cabalistic Illuminati, for according to Eliphas Levi, in his *History of Magic*, "The secret of the Great Work, which is the fixation of the Astral Light by a sovereign act of will, is represented by the adepts as a *serpent pierced with an arrow*, thus forming the Hebrew letter Aleph." The Trinity in

Unity of the Cabalists! The Patristic mission of the Panacea Society and its affiliations is apparently to illumine England by means of controlled Illuminati, and their overmasters are no doubt the ever-ubiquitous Brothers of the Great White Lodges, who are cabalists!

STEINER'S COMMUNITY CHURCH

To return for a moment to Rudolf Steiner, we would note that Rom Landau, in his book, *God is My Adventure*, 1935, writes about the Anthroposophical Community Church as told to him by one of its young ministers. No doubt it is the same movement spoken of by Albert Steffen in 1926 as the *Christengemeinschaft*, whose priests were present at Steiner's funeral.

Steiner, it would seem, was the adviser and "spiritual inspirer" of this Community Church, which was initiated in June 1921, by a group of young ministers and laymen at Stuttgart, where Steiner gave a "Lecture Course to Theologians." The group collected again at Dornach, and once more Steiner lectured to them on his teachings about Christ. Their traditional beliefs were deeply shaken: they decided to form a new Church based on Steiner's revelations, and they evolved a constitution which was approved of by Steiner. In September 1922 he ordained Rittelmeyer by laying on of hands, and Rittelmeyer in turn ordained a number of young ministers.

According to Steiner: "Anthroposophy addresses itself to man's need of knowledge and brings knowledge; the Christian Community Church addresses itself to man's need for resurrection and brings Christ." That is awakening the "God within" or kundalini, bringing about illuminism! Now we know Steiner's teaching on Christ is that of the Manichæans and the Jews of the Alexandrian School. His God is the Universal Creative Principle, and his Christ-Impulse is merely the vivifying and illuminising force of that same Principle; and the Resurrection, Crucifixion, and Ascension are no more than mystical teachings as taught by the Manichæans.

Therefore one wonders if this Christian Community Church is not an attempt to revive the old heresy of the Albigenses!

Rom Landau tells us that these Churches exist in Germany, several other Continental countries, and in England.

CHAPTER X

FRATERNITY OF INNER LIGHT AND YOGA

LET us now turn to another, perhaps less known, of our modern *Illuminés*, the "Fraternity of the Inner Light," whose head is Dion Fortune. Its teaching is largely based on the Jewish Cabala. She writes that it

"is one of these Mystery Schools; it is contacted on to the Western Esoteric Tradition, and it works the Christian, the Hermetic, and the Keltic aspects of that Tradition (hence its pilgrimage centre at Glastonbury). . . . The Fraternity is an independent and self-contained organisation, and is not affiliated to any other organisation on the physical plane, but holds its contacts direct from the Great White Lodge . . . the Great White Brotherhood, the Masters, or Elder Brethren. It is with these that the initiate of the Mysteries comes in touch when his higher consciousness is sufficiently developed."

Dion Fortune explains her real attitude towards Christianity in her book, *The Esoteric Orders*, when, speaking of Hermetic traditions, she writes:

"Its highest development was in the Egyptian and Cabalistic systems, and it was blended with Christian thought in the schools of the Neo-Platonists and the Gnostics; but the persecuting energy of the Church, long since exotericised, stamped it out as an organised system. Its studies were only kept alive during the Dark Ages among the Jews, who were the chief exponents of its Cabalistic aspect. Its Egyptian aspect was reintroduced into Europe by the Templars after the Crusades had put them in touch with the Holy Centres in the Near East. [As we have shown, the secret doctrine of the Templars was Manichæan and Johannite, and they were allied to the Assassins!] Stamped out again by the fear and jealousy of the Church, it reappeared once more in the long line of Alchemists who flourished after the power of Rome was broken by the Reformation; and it is still

alive to-day. [For] During the last half-century innumerable attempts have been made to induce the soul of the Mysteries to reincarnate, and these attempts have met with varying success. Out of many abortive efforts a tradition is gradually being re-formed; the smouldering fire of occult knowledge has been fanned to a blaze, and *the gods have again drawn near to man.*"

Further to Dion Fortune, Christ is "Lord of the Purple Ray," classed with Krishna and Osiris. He is the Cosmic Christ, a regenerative and reconciling world-force which can be contacted by meditation and used for Cosmic purposes; he was never a personality nor of our humanity, but Cosmic Fire, having the Sun as his symbol. And, she says, "by inspiration we can open our consciousness to it, and align ourselves with its lines of power until consciousness is suffused by it and illumination occurs." And showing its pantheistic nature she continues: "Union with the divine aspect of the self, the God within, must precede awareness of the God of the Whole of which it is but a part. The spiritual level of man's nature is but a circumscribed portion of the One Spirit, the All, the Noumenal aspect of manifestation."

We must therefore conclude that the first aim of the Fraternity, like all illuminised groups, is to unite the Creative Principle within to the Creative Principle without, attracting and drawing down the Cosmic Christ or Fire—the illuminising force—thus forming the magnetic link with the dominating minds of their Masters, for as she again explains: "By thinking of the Masters we attract their attention, and it is unbelievably easy to establish a magnetic link with those who are always more ready to give than we are to receive." As the Masters said to the present writer, "We have need of thee and all thy gifts!" Their plan is to rule over a Universal World State, and for this purpose they have need of passive yet gifted instruments. As Dion Fortune, herself, writes: "The Masters receive souls as pupils, not for the benefit of the soul, but for the benefit of the Great Work; a man is not trained for the sake of curi-

osity or enthusiasm, but only in so far as he is of value as a servant."

Having duly become illuminised servants, the adepts must train and initiate other dupes for a similar service in one direction or another as required by these Masters. Therefore:

"An officer who rightly understood his function would dwell upon the force which should act through his office till his personality became so saturated with it that he radiated its influence upon the candidate he was helping to initiate. The united action of all the officers builds a group-mind which is capable of transmitting and focussing potencies of a much more massive or cosmic type than could be transmitted through the channel of a single consciousness."

Colour and sound play an important part in transmitting these forces. As Max Heindel said and Dion Fortune repeats:

"These invisible sound vibrations have great power over concrete matter. They can build and destroy. If a small quantity of very fine powder is placed upon a brass or glass plate, and a violin bow drawn across the edge, the vibrations will cause the powder to assume beautiful geometrical figures. The human voice is also capable of producing these figures; always the same figure for the same tone. If one note or chord after another be sounded upon . . . preferably a violin . . . a tone will be finally reached which will cause the hearer to feel a distinct vibration in the back of the lower part of the head. Each time that note is struck, the vibration will be felt. That note is the 'key-note' of the person whom it so affects. If struck slowly and soothingly, it will build and rest the body, tone the nerves, and restore health. If, on the other hand, it be sounded in a dominant way, loud and long enough, it will kill as surely as a bullet from a pistol."

And Dion Fortune sums up:

"All these influences are employed to construct a great thought-form in the group-mind of the Lodge, and into this thought-form are poured the potencies evoked by the Names of Power used in the initiatory work, and these influences are

focussed upon the candidate while he is in a state of exalted consciousness. This is the rationale of initiation."

This takes us back to the Order of the Elus Coens of Martinez de Paschalis and the Jewish Magical Cabala with its "fluidic magic" and the power generated by pronouncing the so-called divine names, so much used in all magical orders, Eastern as well as Western. As the ancient Chaldean Oracles said: "Change not barbarous names in evocation, for they are names Divine, having in the sacred rites a power ineffable." And colours, we know, are the signatures of forces, therefore their vibrations are similar to their corresponding forces.

As an excuse, the usual excuse of all such Fraternities and Orders, for the oath of secrecy, Dion Fortune explains:

"The knowledge is reserved in order that humanity may be protected from its abuse in the hands of the unscrupulous. . . . The mind has certain little-known powers, which are so potent and so subtle that, used for crime, they could overturn the social system of a nation. The courts recognise that undue influence can be exercised by one person over another, but they have little realisation of the kind of influence a trained mind can exert over an untrained one."

It is, therefore, reasonable to ask: Has Dion Fortune any real proof that these so-called Masters and Brethren of the so-called Great White Lodge are not unscrupulous and ambitious occultists and magicians, using and abusing these subtle powers of the minds of men in order to bring about their own mad and fanatical world ambitions, overturning the social, religious, and political systems, not of one nation but of all? If not, is she willing to take the enormous responsibility and risk for herself and more especially her confiding candidates and dupes? She teaches that the Manus, by means of suggestion or thought-transference, planted ideas in human consciousness! Who are these supposed Manus?—a name borrowed from the East for what end!

Again:

"It is for this reason [Illuminism] that the Masters found and support such organisations as the Theosophical Society, the Anthroposophical Society, the Rosicrucian Fellowship, and many others, less known but not less useful. . . ."

Curiously enough, we find among their books, for sale to the members, Crowley's *Magick*, containing "a reprint of the famous '777.'" This latter book was largely built up from correspondences given in the cabalistic "Knowledge Lectures" of the Golden Dawn, of which Order Crowley was a member in London from 1898 to 1900, when he was expelled!

Finally, like many other *Illuminés*, the "Fraternity of Inner Light" professes to abstain from political activities as an organisation, but any member, having been oriented by teaching from these Masters on the Inner planes, "it is his duty as a citizen to keep himself informed concerning matters of national and local policy and administration, and to bring his influence to bear upon these in the cause of justice and righteousness." His influence would naturally be that of his Master and control!

Who, then, are these Masters? And what is their Great Work? Have things changed since de Luchet wrote in 1789:

"There was formed in the heart of thickest darkness a society of new beings, who knew each other without being seen, who understood each other without explanation, who served one another without friendship. Their society aims at governing the world, appropriating the authority of sovereigns, usurping their thrones by leaving them the mere barren honour of wearing the Crown. It adopts the Jesuitic régime, blind obedience, and the regicide principles of the seventeenth century; from Freemasonry the tests and exterior ceremonies; from the Templars the subterranean evocations and incredible audacity. It uses the discoveries of physics in order to impose upon the ignorant multitude."

The invisible manipulators of Illuminism may be few, but their methods have the secret subtlety of the

serpent, and their dupes are many. It is by binding together half qualities in men and women into groups of three, five, seven, twelve, etc., that the power of magic lies; it is, as it were, the seven colours of the prism, united to form the "Divine White Light" of the Rosicrucians, each individual representing the characteristics of a colour, therefore, of a force. This applies to material, mental, and emotional magic. There are also many other correspondences attached to each force, as shown by Crowley in "777," which when combined together add to the potency of that particular force. As Dion Fortune expresses it:

"A system of Correspondences consists of a set of symbols which the concrete mind can apprehend and a knowledge of the association chains which connect them with each other; this knowledge is absolutely essential for occult development."

Or for magic, black or white!

KUNDALINI-YOGA

The Kundalini-Yoga in one form or another is found in all these sects; it is the basis of their attraction and power. Without it they could not exist, there would be no mysterious Overmasters pouring out suggestive and intriguing teachings, giving directions and seemingly wise advice; there would be no seeing of visions and hearing of voices, there would be no going out into the profane world orienting minds by means of these insidious teachings, drawing into the nets the unwary and sometimes genuine seeker after truth, but more often the craver after excitement, looking for something to enhance or give interest to an otherwise colourless life, enticed by the promise of awakening hitherto unsuspected and mysterious powers—but always under control and ostensibly for the betterment of collective Humanity. Binding the members together with an oath of secrecy and blind obedience—the secrecy of their contact with these Masters or Elder Brethren who, through these

pseudo-mysteries and their dupes, would govern the world and usurp authority.

In his book *Serpent Power*, 1919, Arthur Avalon (Sir John Woodroffe) writes:

"The Tantras say that it is in the power of man to accomplish all he wishes if he centres his will thereon . . . for man, they say, is in his essence one with the Supreme Lord [Universal Creative Principle], and the more he manifests spirit [astral light] the greater he is endowed with its powers. . . . The object of the Tantric rituals is to raise these various forms of power to their fullest expression."

The centre and root of these powers in man lies in the Kundalini. Therefore we can understand why the God of all these modern mysteries is the Universal Creative Principle, and the Kundalini within man is called the "God within" or hidden god, and finally why man, when filled to intoxication with this astral light, looks upon himself as God, a deified and illuminated man.

Briefly, the Kundalini is the sex-force lying in three and a half coils at the base of the spinal column. It is that part of the Great Breath or *Swara* which is "the mightiest manifestation of creative power in the human body." It is formed of three energies: *Ida*, on the left side of the spinal column, the Moon or feminine channel (or Nadi); *Pinggala*, on the right side, the masculine or Sun channel; *Sushumna*, the channel of the uniting and dissolving Fire, within the column itself. It is the "Serpent Power," the creator, preserver, and destroyer, the I.A.O. of all Hermetic, Cabalistic, and Gnostic sects.

"She, the subtlest of the subtle, holds within herself the Mystery of creation, and by her radiance, it is said, the universe is illumined, eternal knowledge awakened [subconscious] and liberation attained. . . . She maintains all beings of the world by means of inspiration and expiration."

The Kundalini must first be roused by powerful mind and will, along with suitable physical actions; certain modes of training and worship are prescribed, the use

of images, emblems, symbols, pictures, mantras, and processes, etc. Thus rendered active, it is drawn to the cerebral centre, "as in the case of ordinary positive and negative electric charges which are themselves but other manifestations of the universal polarity which affects the manifested world."

Pinggala when roused goes upward from right to left, encircling the lotuses or chakras, these centres of physical and psychic force, reaching the pineal gland, at the root of the nose, between the eyebrows; *Ida* goes from left to right, also encircling the chakras, rising to the same centre between the eyebrows. These two, together with the *Sushumna*, form a plaited knot at this same pineal gland. To be led up the "Middle Path" the vital force must be withdrawn from both the *Pinggala* and the *Ida*, devitalising the rest of the body for the time being, and made to enter the *Sushumna*, piercing the chakras on its upward path, absorbing into itself the tattvas of each chakra, also the sub-tattvas with which each in turn is intercharged. Thus we have the *earth* tattva of the chakra at the base of the spine; *water*, the spleen; *fire*, the navel or solar plexus; *air*, the heart; *ether*, the throat. Passing from the gross to the subtle the earth is dissolved in water, water absorbed by fire; fire is sublimed by air and air by ether, and in absorbing these tattvas the Kundalini is, as it were, rendered subtle and freed from the gross. This by some is called transmutation of the sex-force, leading to spiritual things, but in reality it is only astral. Having united with the universal in the cerebral centre, it then descends, at the same time projecting back the tattvic forces into the various chakras, again taking up its latent potential position at the base of the spinal column, and the body resumes its vitality. The longer it can be retained in the cerebral centre, the seat of the "Supreme Lord," the greater, it is said, will be the power and knowledge acquired by the Yogi.

Such is the "God within" of all these various sects. It is represented by the Caduceus of Hermes, with its twin serpents, negative and positive, twining round the

central rod, the spinal column, surmounted at the pineal gland by the wings of what is called liberation; the ball at the top of the rod being the pituitary body, the seat of supreme power. Or as the Emerald Tablet of Hermes expresses it:

"What is below is like that which is above, and what is above is similar to that which is below to accomplish the wonders of one thing [manifestation]. Its father is the Sun; its mother is the Moon. It is the cause of all perfection throughout the whole earth [equilibrium]. The power is perfect *if it is changed into earth* [fixation of the astral light in a material basis]. Separate the earth from the fire, the subtle from the gross, acting prudently and with judgment. Ascend with the greatest sagacity from earth to heaven, and then descend again to earth and unite together the things inferior and superior; thus you will possess the light of the whole world, and all obscurity will fly away from you [the ascent of the Kundalini or Serpent Power and the descent of the Lightning Flash. It is the serpent pierced with an arrow, fixation of the astral light in a material body, producing illumination or Illuminism]. This thing has more fortitude than fortitude itself, because it will overcome every subtle thing and penetrate every solid thing. By it the world was formed."

It is the Universal Creative Principle, electro-magnetic forces of life. It is force which can slay or make alive!

Further, Max Heindel, in his book *Rosicrucian Cosmo-Conception*, gives the diagram of the three paths taken by the Kundalini or unused sex-forces. He calls them, right of the spinal column, mystic; left, occultist; and central, adept. They all lead to illumination, that is, clairvoyance, clairsaudience, and impressional teaching. These, in the form of mental suggestive processes, were received by Dr. Felkin from Dr. Steiner, and given, along with certain of Steiner's meditations and breathing exercises, to the members of the *Stella Matutina*, who were merely told that these processes would awaken their inner senses. To each of these three processes was attached one of the three following names: Jakin, Boaz, or Macbenac, representing the Kundalini forces, the three Pillars found in all Masonry, the cabalistic Pillars

of Mercy, Severity, and Mildness of the Tree of Life. According to Dr. Wynn Westcott, the cabalistic Tree of Life is simply the Rabbinic form of the union of the creative principle within man, with the Universal Creative Principle without. And as Max Heindel explains: "It will give first-hand knowledge of the superphysical realms."

The great danger of this Yoga as practised among Western and modern *Illuminés* would, therefore, appear to be not only an intoxication of astral light, producing illusions and deception, even mania, but also the serious risk of a stronger mind, working on the astral plane, taking possession of a weaker and less-informed mind, using it for its own ends as in the case of these Masters and Elder Brothers, who seem to be taken on trust by the leaders of these cults. As Dion Fortune writes:

"By thinking of the Masters we attract their attention, and it is unbelievably easy to establish a magnetic link with those who are always more ready to give than we are to receive; and if anyone, after thinking about the Masters and formulating a wish to be accepted as a pupil, finds that the circumstances of his life are beginning to blow up a storm, he will know that his application has been accepted and that the preliminary tests have begun."

The Masters never take the pupils on trust, they test them, they shape and hew them, until they are humbly and blindly obedient, ready to do their appointed work in the Great Plan of these "Supermen." And thus we see the Western world permeated with leaders in Yoga cults, only a little less ignorant than the men and women they would instruct, all preparing the way for the "Masters," whoever they may be.

OUSPENSKY

First we will take P. D. Ouspensky, a Russian, as depicted in his book *A New Model of the Universe*. As regards Occultism, there is nothing really new in this book, for it is based largely on the work of other writers, with the idea of showing that most religions, cults, and

occultism are merely "pseudo." As the author says: "When we find that religion is centuries . . . behind science and philosophy, the main inference is that it is . . . pseudo-religion." The only real thing in his opinion is "esotericism," which apparently means sensations and teachings obtained by mysticism, induced by some form of Yoga. All this is interwoven with his own vague experiments, theories, and feelings.

He believes the world is controlled by an "inner circle." "True civilisation," he says, "exists only in esotericism. . . . It is the inner circle which is, in fact, the truly civilised portion of humanity." Here is his theory of the growth of the inner circle: Adam and Eve were issued from Nature's Great Laboratory and appeared upon earth; for a time they were helped by the powers who created them. Men at first were incapable of making mistakes, and so advanced rapidly, but as time went on they believed they knew good from evil, and were able to guide themselves. They then made mistake after mistake, until they gradually fell to the level from which they rose "plus the acquired sin"! A certain number made no mistakes, and were able to preserve all knowledge that was really valuable for culture; these then became the "inner circle" (we presume the Elder Brothers of the Great White Lodge!). This inner circle took the place of the powers who created men. Their religion is esotericism; all others, therefore, are "pseudo." Such are the uninspired and uninspiring theories of Ouspensky, which appear to us to be not even original!

His chapters on the Tarot cards and the various forms of Yoga are taken from books already well known. He thus explains the powers gained by means of first-*Raja-Yoga*:

"As a result man attains a state of extraordinary freedom and power. He not only controls himself, but is *able to control others*. He can read the thoughts of other people whether they are near him or at a distance; *he can suggest to them his own thoughts and desires and subordinate them to himself*. He can acquire clairvoyance, he can know the past and future."

Karma-Yoga, which means *non-attachment*, "teaches man . . . that in reality it is not he who acts, but only a power passing through him." He rarely acts "independently, but in most cases only as part of one or another great whole"—no doubt governed by forces and laws often set in motion by the "inner circle" for their own ends! *Hatha-Yoga* is attainment by control over the body and physical nature of man. "By learning to govern their own bodies Yogis at the same time learn to govern the whole of the material universe," that is, the development of will and thought power. *Jnana-Yoga* uses the methods of *Raja-Yoga*, and is said to educate the mind and reveal the fundamental laws of the universe. *Bhakti-Yoga* teaches how to believe, pray, and attain certain salvation; in it differences of religion do not exist.

Ouspensky insists that Yoga must be practised only under a teacher, yet apparently he carries out, on his own, mystical experiments which, if controlled by some unknown group, might lead to anything from outside suggestion to obsession. He writes:

"During the first experiments . . . I felt that I was disappearing, vanishing, turning into nothing . . . in one case it was All that swallowed me up, in the other it was Nothing . . . in subsequent experiments the same sensation of the disappearance of 'I' began to produce in me a feeling of extraordinary calmness and confidence. . . . When I felt that I did not exist, everything else became very simple and easy."

Then he began to get teaching! This is common to all occult schools, and more generally means control by some outside influence. Also, as we know, the so-called transmutation or rather perversion of sex-force is the basis of all such experiments in Yoga. As he explains, sex-force is used for "the development of man in the direction of the acquisition by him of higher consciousness and the opening-up of his latent forces and faculties. The explanation of this latter possibility in connection with the using of sex-energy for this purpose, forms the content and meaning of all esoteric teachings."

He speaks of Yogi Ramakrishna, who was a Bhakti-Yogi, and lived in the "eighties" of last century, in the monastery Dakshineswar, near Calcutta. "He recognised as equal all religions with all their dogmas, sacraments, and rituals." For twelve years he (the Yogi) experimented, in the way of asceticism, with all religions, and according to himself, he attained the same results of ecstasy, in each one, and therefore concluded that all great religions were one. But his divine Mother was the Great Mother Nature! and his ecstasy meant union with the Universal Creative Force!

It is interesting and enlightening to know that Swami Vivekananda, who went to America in 1893 to take part in the "Parliament of Religions," was one of Ramakrishna's disciples! In his book, *Mysticism in the Court of Russia*, J. Bricaud says: "Certain writings of Dostoiewsky, Tolstoi, and Merejkovsky have revealed to Western people the secret nature of the Russian soul, tormented and eager for the marvellous." Is Ouspensky not just one more of these Russian souls, eager for the marvellous, as shown in his experiments, and his vague self-induced pseudo-mystic sensations described as felt by him at the Pyramids, Taj Mahal, etc.? Is it not this pseudo-mysticism in their tools that is required by those who would secretly control and dominate mankind?

Ouspensky was for a time a disciple of Gurdjieff, that strange man who, for a time, held extraordinary sway over many and varied followers at Fontainebleau, and who is now apparently in New York. It is small wonder that we see America, to-day, rotten with the canker of these cults so that even those who would save their country are dominated by "Elder Brothers" of one kind or another or steeped in a dangerous and mistaken mysticism, and spiritism.

VIVEKANANDA

In *The Confusion of Tongues*, 1929, Charles W. Ferguson tells of the great Swami and Yogi invasion of America during the last forty years. Of Swami Vive-

kananda he says: "He was the first and greatest zealot of the East to offer up the Hindu mysteries in palatable form for American consumption." In 1893 this Swami went to America, chosen by his followers to represent them at the Parliament of Religions which, in September of that year, was held in Chicago. Arriving there in July, he settled in one of its richest hotels. Soon his money ran out, and, being without credentials, he was told he would not be received at the Parliament of Religions when it opened. Sad and sorrowful, he set out for Boston, and on the train a kindly lady took charge of him and made her home his headquarters. In Boston he was taken up by the Harvard professors, and when the time came he was dispatched to Chicago armed with the required credentials, and finally found his way to the Parliament of Religions. There, among the varied sects and cults, he was an immense success, and gave great impetus to all movements which preached the "divinity of man"; he was lionised, and lectured far and wide. In New York he established a Vedanta Society, which spread and was well supported. It was his avowed purpose to unify and synthesise the East and West, but what he chiefly did was to prepare the way for a horde of lesser figures, who, no doubt, carried his mission far beyond his own ultimate aim. He made America India-conscious and made Hindu philosophy popular.

In his philosophy and teachings as given in *The Life of Swami Vivekananda*, by his Eastern and Western disciples, 1912-15, his lectures on Raja-Yoga, or the conquering of interior nature, teach that the goal of life "is to manifest this divinity within by controlling nature, internal and external," and that all Indian philosophies have one object, "that is, the liberation of the soul [the 'god within'!] through perfection." Further:

"When the Yogi becomes perfect, there will be nothing in nature not under his control. If he orders the gods to come, they will come at his bidding. All the forces of Nature will obey him as slaves, and when the ignorant see these powers of the Yogi they will call them miracles. Nature is ready to give up her secrets . . . through concentration. There is no limit to the power

of the human mind. The more concentrated it is, the more power is brought to bear on one point, and that is the secret."

As Mr. Ferguson remarks:

"Raja-Yoga, disclaiming and discounting the religious motive, proposes none the less to make man the king of high heaven and the engineer of the cosmos. . . . If we may judge from testimonials, what those who follow the Swamis and Yogis want in the way of modern religion is a quick relief from neurasthenia and frustration . . . and a temporary surcease from the fascinating but at times maddening world in which we live."

He then briefly gives the eight steps of Raja-Yoga which lead to full initiation, and which must be practised under an inspired teacher: *Yama*, in which the pupil masters himself, becomes trustful and self-reliant, and surrenders himself to what he conceives to be God; *Asana*, a series of exercises and postures designed to put the body completely at the mercy of the mind. *Pratyahara*, a method of making the mind relentlessly introspective; *Dharana*, a process through which concentration is achieved; *Shyana*, or holy meditation upon lofty ideas; and *Samadhi*, in which the individual at last rises to complete super-consciousness and lives in a realm where ailments and limitations of the body exercise no influence over him. Again: "If one stays doggedly at the ritual of breathing, the sacred fluid of kundalini [sex-force], having its residence at the seat of the spinal column, will be aroused . . . then the book of knowledge will be opened." This is obtained by controlling the *Prana*, the dual forces of the universe, which manifests itself as motion, gravitation, and magnetism in the cosmos, and as nerve-currents and thought-force in the body.

YOGANANDA

Among the horde of Swamis and Yogis who have exploited these powers by Americanising and commercialising Yoga, Swami Yogananda is, or was, apparently

one of the most successful. He arrived in America, 1920, to attend the International Congress of Religions at Boston, and his first centre was organised there, but later headquarters were at the Mount Washington Centre of Yogoda and Sat-Sanga, in California. Yogoda means a system which "teaches one to harmonise all the faculties and forces that operate for the perfection of mind, body, and soul." Sat-Sanga means "Fellowship with Truth." In 1929 he claimed 20,000 students of his system, with centres in eight leading cities, and also a bi-monthly magazine *East-West Magazine*. He wishes to establish "How to live schools" throughout the world.

Roughly, the science of Yogoda lies apparently in magnetising the spinal column and using this electricity stored in the body and lodged in the brain as the chief power-house, and ultimately bliss is said to settle over the physique and the pleasures of the flesh are forgotten. Finally, advertised as a system of bodily perfection for the "busy aspiring Western peoples," it "uses the will to re-charge the body-battery from the cosmic life-current, and thus produce a fatigueless state." Further:

"It also includes the highest technique of meditation and concentration by the psycho-physiological methods taught by the great saints and sages of India. How to see the vital force and hear the cosmic vibrations. . . . Yogoda quickens man's evolution through an intelligent co-operation with cosmic law. It restores his eternal heritage, and gives him realisation of himself as the *immortal life energy*."

In England we are not without our quota of exploiting and proselytising Swamis and Yogis, and what we would emphasise is, that such a crude form of Eastern Yoga, when applied to Western mentality, whether in the form of Indian or Tibetan systems or the Magical Cabala of the Jews, merely results in a hypnotic passivity or unbalance, through an over-charge of astral light, and is destructive to Western virility and mental power, which will end in submerging Western and Christian traditions, leaving the nations an easy prey to domination by their

ever-watchful and secret enemies. Also we must never forget that these cosmic and vital forces can both slay and make alive, bodily and mentally, and in the hands of ambitious and unscrupulous men, "Supermen," "Elder Brothers," or the whole gamut of those who astrally control these sects and cults which have eaten into the life of the Western World to-day, this Yoga teaching can be a deadly weapon of power for evil domination or vengeance, under the masquerade of soul-development or religious attainment.

MEHER BABA

Another less powerful but more theatrical figure is Shri Meher Baba, known as "The New Messiah." *John Bull*, 7 May, 1932, published, "after having completed a thorough investigation into his operations of recent years," some interesting details as to who he is and how he arose out of obscurity into publicity, using theatrical methods which gave him a certain notoriety. His agent for Europe and America was a man not unknown among circles of Illuminati in England, and it was at his farm in the south of England, where a colony of devotees numbering about twenty, men and women, young and old, white and coloured, settled down for some little time to attain "the Greater Realisation," through Meher Baba's teaching. Paul Brunton, in *A Search in Secret India*, tells us that "his personal name is Meher, but he calls himself Sadguru Meher Baba. Sadguru means 'perfect master,' while Baba is simply a term of affection in common use among some of the Indian peoples." His father is a Persian and Zoroastrian, and Meher Baba was born at Poona in 1894 and led a normal life until he was about twenty, when he came in contact with "a well-known Muhammadan woman faqueer, Hazrat Babajan," who in some way unbalanced his mind. Some believe he has never completely recovered.

John Bull informs us that up to his somewhat recent "call" to Messiahship his means of livelihood was selling native liquor in the byways of Nasik, where, in 1932,

he had apparently only a few thousand followers. Although his fame in India is but limited, many of his followers are wealthy, and he was able to raise large sums, which he used to finance various schemes for publicity purposes. One was a cinema to be built in Nasik, but because of calls from creditors and lack of funds it was never completed. Another was a school at Ahmadnagar for boys of various castes, creeds, and races, who were to be spiritually trained to act as his "ambassadors" or minor Messiahs in all parts of the world. He even attempted, by means of an emissary, to draw European boys out to this school; final arrangements were concluded by his agent, but the authorities intervened, and the boys remained at home.

As to Meher Baba's cult, it is so-called yoga, a speeding-up method of working on the Kundalini and awakening the latent senses or, as they say, becoming "acquainted with those forces which, when liberated, will enable the student to realise greater possibilities in accordance with the inner laws of Nature and Life." To further this process there was sun-bathing, violent physical exercises in the open air, the study of all psychological problems, and a general leading of the simple life under Meher Baba's instructions. One may ridicule such mushroom-growths, gurus who cover their comparative ignorance and incapacity as teachers by spectacular stunts such as the "silence," which for quite a number of years Meher Baba has imposed upon himself as a preparation for his future mighty calling, his lack of speech being supplied by an alphabet board, which he works like a typewriter while a disciple interprets his meaning and teachings. He believes there will be a great war, and when that comes his tongue will be loosened and he will teach and lead all peoples and bring in peace; until then silence!

Paul Brunton adds as a note to his account of "The New Messiah":

"Meher Baba has since appeared in the West, and a Western cult has started to gather around him. He still promises won-

derful things, which will happen when he breaks his silence. He has several times visited England, has acquired a following in France, Spain, and Turkey, and has been twice to Persia. He made a theatrical journey across the continent of America with a mixed retinue of men and women. When he arrived in Hollywood, he was given a royal reception; Mary Pickford entertained him in her home, Tallulah Bankhead became interested in him, while a thousand leading people were presented to him at Hollywood's largest hotel. A large tract of land was acquired in the United States to establish his Western headquarters. Meanwhile, dumbness still lies on his lips, the while he flits impulsively from country to country on brief visits. At last he has been brought into the glare of notoriety."

Summarising Meher Baba and his experience with the old fakir woman, he says:

"I believe that the youthful Meher became quite unbalanced as a result of this unexpected experience. This was obvious enough when he fell into a condition of semi-idiotcy and behaved like a human robot, but it is not so obvious now that he has recovered sanity. I do not believe that he has returned to normality as a human being. To some people, a sudden overdose of religion, Yogic trance, or mystic ecstasy, is as unbalancing as a sudden overdose of certain drugs. . . ."

As we know, however, this pseudo-liberation, as practised in all these modern groups, carries with it no uncertain dangers—mental, moral, and physical—but fanatical and perhaps somewhat hypnotised enthusiasts are always ready to take risks in their search for the excitement of what they call spiritual-uplift, which so often ends in mediumship exploited by some unknown powers for political and subversive ends. We have only to look among our so-called intellectuals to realise this. America, where Meher Baba goes to spread this Yoga-craze, is perhaps more susceptible than England to the virus of this poison, which acts as a dope, playing up to the restless craving of some of its citizens for psychical experiences, so often in that country quite frankly applied to mere material business and commercial ends, or it may even be, to further subversive political schemes.

Moreover, the modern craze for Illuminism is not less disintegrating and demoralising. Felix Guyot, apparently a Martinist, in a book on *Yoga for the West*, reveals some dangerous methods which, he claims, lead to illumination and contact with the Masters, methods which he has been practising for over thirty years, and which are curiously akin to those taught in the Stella Matutina and R.R. et A.C., the Anthroposophical Society, etc., which are Martinist and Rosicrucian. He says that "humanity is moving backwards, we are under the rule of the Beast." But is it not rather the rule of the cabalistic Jew, using the serpent or sex-force in his system of Illuminism?

To act upon the Kundalini or sex-force and bring about union with these Masters, monoideism or concentration, with gymnastic, breathing, and psychic exercises, some of them exceedingly and admittedly dangerous, leading to possible death or obsession, are expounded by M. Guyot. He says:

"[Sexual desire] is a rich source of energy which, if properly employed, can be of very great assistance in the sphere of occultism. . . . If you check and control the reserve of force of which the sexual organs are the source, you will be able to direct it towards the goal you have in view, and *use it for your own ends* . . . and when the time comes, on another plane."

To forward this Illuminism students "must not only wipe out their own special hatreds but really *suppress the capacity of hatred* . . . in favour of love." This is perhaps the underlying cause of so much unnatural and unbalanced pacifism, especially seen among members of these sects.

Further:

"Students will have to adopt a religion to sustain and help them during their psychic training [to give them the uplift!] . . . for the moment it is not a matter of believing but of acting as though you did believe. . . . The mythical entities of the religion chosen will play a considerable practical part in the various psychic exercises. . . . We think the best religions are the Jewish re-

ligion, as set forth in the Cabala, the Roman Catholic religion in its esoteric aspect, Buddhism, and especially Hinduism. Finally, Freemasonry can very adequately take the place of a religion, but it must be based on Martinism, which is its source."

This means Illuminised Masonry as in France in 1789 and since, and this Jew-dominated Masonry has always been, and still is, the well-spring of all modern revolutions.

Abstract diagrams and mantrams along with breathing exercises are, he says, the key to supernormal cognition. He thus explains this dangerous magical practice:

"If the experiment is successful . . . you will experience a feeling of cold at the extremities, especially in your hands, and you will tremble slightly. At the same time you will feel a sensation, which cannot be explained to those who have not experienced it, *as though an extraneous entity entered into you.* . . . You will then find that a series of images, and afterwards of intuitions, come into your mind very quickly, but *characterised by the fact that it seems to you that it is not you who are thinking, and that things are being revealed to you by another through the medium of a sort of internal illumination.*"

The author notes: "This is the inspiration of the pythonesses of antiquity. It is the first degree of ecstasy. By various processes the Rosicrucians and Martinists tried to bring about this ecstasy, and that is why the Martinists called themselves the *Illuminated*."

The author puts this on the Mental Plane and says: "By means of thought transmission you will be able to communicate with the Masters, which will be of great assistance in completing your initiation (or illumination)." He claims that "the experimenter is not possessed." Nevertheless, he is for the time possessed and controlled on the astral plane, and is being shaped and hewn, receiving the Master's forces and instructions which eventually orient his whole outlook on life; or if the experimenter be a leader of a group, the result is devastating to the mentality of many. Again, M. Guyot

says: "By becoming more proficient in certain exercises we can succeed in bringing other people under the same influence, that is, we can convert our own particular hallucination into a collective hallucination. That is true both of positive and negative hallucinations." Here we have a terrible and dangerous power, mass suggestion often creating a powerful body of hypnotised and fanaticised adepts and others working out the World Plan of an unknown and invisible group of ambitious mystics and occultists, themselves fanatics.

Of the Pythonesses of the ancient Mysteries we read in *Dieu et les Dieux*, by des Mousseaux:

"It seems that the immodesty of the phallic cult crept even into the Delphic sanctuary of Apollo-Bacchus, even into the method of putting the priestess [or as she was called, pythoness] into communication with her God [creative principle], uniting the two in order to make Divinity speak through a mortal mouth. . . . In this temple the prophetess is seated on a tripod. Soon her hair bristles, her eyes roll with blood and flame, her muscles are convulsed, the breath of the God animates her, and the vapours from the sacred cave penetrate into her through the tripod. . . . She is exalted to fury . . . and often the last of her prophetic movements is death. . . . To predict, is for her a terror. . . ."

There is an American group which is a striking political example of this Illuminism, communications psychically received by its leader from some unknown "Elder Brother," whose watchword is apparently "Peace." Here and there in the publications of this association, of which we will speak later, we find this same occultism—the use of the sex-force, speculations on reincarnation and karma, and messages and instructions received from their Master, for some would-be great political regeneration.

The following is another, a religious example, of these same methods of invisible control. There was given in the *Morning Post*, 2 February, 1931, a short account of a trance sermon delivered at the Fortune Theatre, through Mrs. Meurig Morris by her control, who called himself "Power." To those who have any

knowledge of illuminised sects, there is absolutely nothing new in what he said. He thus explains himself: "Remember that I, like others who have changed, am still an intelligent being." That is, though "regenerated" or illuminated, he is still a man of flesh and blood, like all masters of Illuminism, invisible or otherwise.

For example, in the Golden Dawn the "Hidden Chiefs" were "Great Adepts of this Planet still in the body of the flesh." And the Mithraic Sun Masters of the same Order said: "The Masters of Wisdom are mortal men . . . in thy higher self [*Kether* of the Cabalistic Tree of Life] thou shalt hear my voice; when thou art willing to obey that voice of silence. . . . I am guiding thee." Thus this "voice within" is not that of a spirit nor yet is it divine, but merely that of a controlling "mortal man," influencing the medium from outside, and it may be from a distance—an unknown illuminatus!

"Power" further explains: "I use her in this way: At the top of her head there is a large cone-like shape [pituitary body!]. It is down this cone, like a passage [or funnel] that the power is poured. I am able to play and work on the brain, and use the whole body as I will, while the control is taking place." This is hypnotic control or possession, and appears to be somewhat similar to the method taught and attempted by the R.R. et A.C. masters when seeking to gain permanent control over the Chief and the Order. According to them the transmission of the forces, set in motion by thought and will-power, from the mental plane above to the material plane below, is in the form of a double cone or hour-glass; the power from above transmits the force through the upper cone, and by means of the lower translates it to the passive and prepared medium below, along the etheric thread of communication (see *Light Bearers of Darkness*, pp. 124 and 134). This method has also been compared by other occultists to the action of a waterspout or whirlwind, creating a vortex down which the forces rush.

Again "Power" says: "Why, it may be asked, do I arrive the minute the hymn begins?" Now it is known that in illuminised sects and Yoga *mantras* and *rhythmic*

movements, such as the vibration of so-called divine names and formulas, the Eurhythmy of Steiner, and in other groups specially intoned hymns are used to awaken the necessary vibrations, setting in motion the whirling forces which attract and bring down the Master's forces from above, creating the etheric link, concentrating the forces on the prepared focal-point—in this case Mrs. Meurig Morris. As we have seen this method is applied to religious, political, and educational groups, all for the purpose of subversion.

"Power" is therefore one of these hidden Masters, men who have investigated and experimented with laws of nature unknown to most people, and have become adepts in manipulating these finer secret forces, creative forces of the universe, using their knowledge to gain power over their fellow-creatures, and through them aspiring to World Domination. No doubt he is an "Elder Brother" seeking through Mrs. Meurig Morris to create a magnetic chain of religious ideas necessary for the Great Plan.

The following curious piece of intriguing information is given by René Guénon in his *Théosophisme*: Eliphas Levi, the occultist and Martinist, who died in 1875, had announced that in 1879 a new "Universal Kingdom," political and religious, would be established, and that this kingdom would belong "to him who would have the keys of the East," that is, the Keys of Solomon, and that these keys would be possessed "by the nation whose life and activity was most intelligent." This prediction was contained in a manuscript which was in the possession of an occultist of Marseilles, pupil of Eliphas Levi, the Baron Spedalieri, who gave it to Edward Maitland, who in turn passed it on to Dr. Wynn Westcott, Supreme Magus of the *Societas Rosicruciana in Anglia*, member of the *Theosophical Society*, and one of the founders of the *Golden Dawn*. Finally, the latter published it in 1896, under the title of "The Magical Ritual of the *Sanctum Regnum*." It is said that Spedalieri was a member of the "Grand Lodge of the Solitary Brethren of the Mountain," an illuminised Brother of the Ancient

Restored Order of the Manichæans, "a high member of the Grand Orient," and also a "High Illuminate of the Martinists." The dream of the Grand Orient is, as is well known, Universal Masonry.

Now, Eliphas Levi, in his book *Transcendental Magic*, describes this *Sanctum Regnum* as magical omnipotence, the knowledge and power of the Magi for which is required an intelligence enlightened by study, indomitable courage, and a will which cannot be broken, and finally prudence, which nothing can corrupt or intoxicate. "To know, to dare, to will, to keep silence." It is the invisible "Holy Empire" over all peoples and over all nations. The Pentagram is its guiding star, the symbolism of Illuminism, the star of revolution. Its symbol of power is the Interlaced Triangles, the Seal of Solomon, the seven powers representing complete magical power through the knowledge, in all its combinations, of the magnetic currents of attraction and repulsion in all nature. He who has this power and can wield it has "the Keys of the East."

The Great Work which is to prepare the way for the establishment of the "Universal Kingdom" is the formation of the magnetic-chain. To form this is, according to Eliphas Levi,

"to originate a current of ideas which produces faith and draws a large number of wills in a given circle of active manifestation. A well-formed chain is like a whirlpool which sucks down and absorbs all. . . . To be able to apply these currents and direct them is to be Master of the World. Armed with such a force you may make yourself adored, the crowd will believe you are God."

For many years we have seen the insidious cankerous growth of this magnetic-chain of these ideas, not only in England, but throughout the entire world, largely set in motion by the Invisible Power which works through these many secret revolutionary movements, even those apparently innocent and harmless, perverting, debasing, and disintegrating religion, ethics, art, literature, politics, sociology, and economics, making way for the "Universal

Kingdom," political and religious, which is to be ruled by the Signet of Solomon, the Hebrew Talisman!

As M. Flavien Brenier remarks in his book *Les Juifs et le Talmud*:

"One cannot fail to be struck by the similarity which exists between the doctrines of the Pharisees twenty-five centuries old [borrowed from the Chaldeans of Babylon] and those professed in our days by the disciples of Allan Kardec or of Mme Blavatsky. The most important difference is that the final blessing is reserved by the Talmud for Jews alone, whilst Spiritists and Theosophists affirm that all beings will attain it."

As the Talmud says: "The Messiah will give the Royal Sceptre to the Jew, all peoples will serve him, and all kingdoms will be subject to him."

Rabbi Benamozegh, in *Israël et l'humanité*, wrote of the coming power of the Jewish Magical Cabala:

"Is it surprising that Judaism has been accused of forming a branch of Freemasonry? What is certain is, that Masonic theology is, at the bottom, merely Theosophy, and corresponds to that of the Cabala. On the other hand a profound study of Rabbinic monuments of the first centuries of the Christian era furnishes numerous proofs that the *aggada* was the popular form of a reserved science, offering, by methods of initiation, the most striking resemblances to the Freemasonic institution. Those who will take the trouble to examine with care the connection between Judaism and philosophic Freemasonry, Theosophy, and the Mysteries in general, will lose, we are convinced, a little of their superb disdain for the Cabala. They will cease to smile in pity at the idea that cabalistic theology may have a rôle to play in the religious transformations of the future. . . . We do not hesitate to repeat that this doctrine, *which draws together to the heart of Judaism the Semite and Aryan elements*, contains also the key to the modern religious problem."

CHAPTER XI

ALEISTER CROWLEY AND THE GOLDEN DAWN

AGAIN, to quote the *Anatomy of Revolution*, we find G.G. writing:

"And just as we found that the group of German, Irish, Indian, Turkish, and Egyptian societies was linked together by an interlocking membership, so we find that these Arcane orders are also in like manner connected. This is not the place to go into the ramifications of the strange mystical revolutionary societies of Europe, America, and the East. I shall refer only to the 'Ordre Rénové des Illuminati Germaniæ' and the 'Rose-Croix Esotérique,' both founded by men with names that are either German or Jewish. [Leopold Engel and Franz Hartmann.] The latter society appears to be the inner ring of the Order of the Templars of the Orient, founded about a generation ago by another man with a German name. [Dr. Karl Kellner, 1895, and from 1905, Theodor Reuss.] And with this Ordo Templarum Orientis, we find associated the notorious Aleister Crowley, whose relations with Germans and Irish revolutionaries during the war earned for him the attention of the police of the United States of America. . . ."

At the end of his book, *Les Illuminés de Bavière*, 1915, R. le Forestier speaks of the revival of the Order of the Illuminati by Leopold Engel. He is rather indefinite as to date, but says it had its centre in Berlin, and had, as required, been reported to the police. He quotes Engel as saying:

"They gradually came to believe that it would be possible to give something definite to the adepts in order to reach an ideal goal by means of Weishaupt's theories."

We need not repeat what we have already written about Aleister Crowley in *Light Bearers of Darkness*,

except to give a few necessary facts for the understanding of what follows. He is a man of many aliases, such as: Count Svareff, Count Skellatt, Count Skerrett, Edward Aleister, Lord Boleskine, Baron Rosenkreutz, Count Macgregor, Count Mac Gregor, Eerskine, Perdurabo Baphomet, The Beast, Therion, and Thor Kimalehto.

He was born at Leamington, 12 October, 1875, and was undergraduate at Cambridge from 1895 to 1898. In November 1898 he became a member of the "Order of the Golden Dawn," where he was known as Perdurabo; however, on account of his well-known reputation, he was refused admission to the London Inner Order, the R.R. et A.C. In 1900 he acted as emissary for Macgregor Mathers, the Chief of the Golden Dawn, who was at that time in Paris and who had sent Crowley to London to put down the rebellion which had arisen there owing to Mather's arrogance. Crowley, however, failed in his mission, and found himself eventually and finally expelled from the London Temple of the Golden Dawn. He nevertheless retained possession of all the rituals and certain MSS., and from 1909 to 1913, by direct orders, he said, of the Secret Chiefs, he published these documents in his *Equinox*, "The Review of Scientific Illuminism," under the title of "The Temple of Solomon the King." This review, with these rituals as teaching basis, was also the organ of his Order of the A.A., the "Atlantean Adepts" or the Great White Brotherhood, and closely allied to that were his "Ordo Templi Orientis" and his "Mysteria Mystica Maxima." His doctrine was: "Do what thou wilt, shall be the whole of the Law; Love is the Law; Love under Will."

To go through the ten numbers of Vol. 1 of his *Equinox*, is to realise the reason why he has been called "A Master of Corruption." These, along with many of his other writings, are a strange medley of sexualism, mysticism, indecencies and blasphemies. And underlying all this pseudo-mysticism are to be found subversive political activities. In the 19 *Patriot*, October 1922, a credited authority writes:

"We have before us, for example, a manifesto issued by the 'National Grand Lodge and Mystic Temple Verita Mystica of the Ordo Templi Orientis, or Hermetic Brotherhood of Light,' dated 22 January, 1917, at Ascona, Switzerland, and signed by J. Adderley, Secretary. The manifesto announces that the headquarters of the Brotherhood has been transferred to Switzerland 'since the commencement of the World War.' The ostensible object of the manifesto is to end the war and to establish a new order of Society, 'based on the principle of co-operation of all, on the common possession of the soil and the means of production by all.' To this end it proposes a National Congress, to be held at Ascona from the 15th to the 25th August following, and announces that one of the attractions is to be a representation of Aleister Crowley's mystic poem 'The Ship.' The document also states that another centre of the 'O.T.O.' is New York, and we may reasonably suppose that Aleister Crowley was organising this centre during his war-visit to the U.S.A. It is at least certain that he was busy in America from 1914 onwards."

We have in our possession a copy of Crowley's book *Magick*, by the Master Therion, 1929. We can only give a few extracts and notes, showing the nature of its contents and teachings.

The book opens with a Hymn to Pan! Io Pan! Io Pan!, which seems to express the essence of his creed, for, throughout, his book is tainted with gnostic and sexual imagery. He writes: "There is a single main definition of the object of all magical Ritual. It is the uniting of the Microcosm with the Macrocosm. The Supreme and Complete Ritual is therefore the Invocation of the Holy Guardian Angel; or, in the language of Mysticism, Union with God." That is, rousing the kundalini, and uniting it with the universal magical agent! And of this God he explains:

"The testing of the spirits is the most important branch of the whole tree of Magick. Without it, one is lost in the jungle of delusion. Every spirit, up to God Himself, is ready to deceive you if possible, to make himself out more important than he is. . . . Remember that after all the highest of all the Gods is only the Magus. . . . For the Gods are the enemies of Man; it is Nature that Man must overcome ere he enter into his kingdom.

The true God is man. In man are all things hidden. Of these the Gods, Nature, Time, all the powers of the universe are rebellious slaves. It is these that men must fight and conquer in the power, and in the name of the Beast that hath availed them, the Titan, the Magus, the Man, whose number is six hundred and threescore and six."

The power of the Beast is universal generation, the universal magnetic agent. Speaking of the Eucharist of Scientific Illuminism he says:

"Take a substance symbolic of the whole course of nature, make it God, and consume it." [It must be, he says, consumed daily.] "The magician becomes filled with God, fed upon God, intoxicated with God. Little by little his body will become purified by the internal lustration of God; day by day his mortal frame, shedding its earthly elements, will become in very truth the Temple of the Holy Ghost. Day by Day matter is replaced by Spirit, the human by the divine; ultimately the change will be complete; God manifest in flesh will be his name."

But his God is merely Nature's creative principle, again universal generative powers. Pan, Io Pan!

Requiring concentrated energy for his magical operations, he explains:

"*The blood is the life.* This simple statement is explained by the Hindus by saying that the blood is the principal vehicle of vital Prana. . . . It was the theory of the ancient Magicians, that any living being is a storehouse of energy varying in quantity according to the size and health of the animal, and in quality according to its mental and moral character. At the death of the animal this energy is liberated suddenly. [For magical purposes.] The animal should therefore be killed within the Circle, or the Triangle, as the case may be, so that its energy cannot escape. An animal should be selected whose nature accords with that of the ceremony. . . . For the highest spiritual working one must accordingly choose that victim which contains the greatest and purest force. A male child of perfect innocence and high intelligence is the most satisfactory and suitable victim. . . . Those magicians who object to the use of blood have endeavoured to replace it with incense. . . . But the bloody sacrifice, though more dangerous, is more efficacious; and for nearly all purposes human sacrifice is the best. The truly great Magician will be able to use his own

blood, or possibly that of a disciple, and that without sacrificing the physical life irrevocably."

He apparently would have us believe that the Great War was the necessary bloody sacrifice for the Initiation of a "New Aeon"! He concludes: "The animal should be stabbed to the heart, or its throat severed, in either case by the knife." He refers us to Frazer's "Golden Bough" for practical details! Into such details we need not enter here.

In Chapter XI of his book *Magick*, headed "Of our Lady Babalon and of the Beast whereon she rideth," Crowley writes:

"The contents of this section, inasmuch as they concern Our Lady, are too important and too sacred to be printed. They are only communicated by Master Therion to chosen pupils in private instructions."

Towards the end of the book, page 345, Liber XV, he gives the ritual of the O.T.O. (Ordo Templi Orientis), The Catholic or Universal Gnostic Church. The Creed is:

"I believe in one secret and ineffable Lord; and in one Star in the company of Stars of whose fire we are created, and to which we shall return; and in one Father of Life, Mystery of Mystery, in His name Chaos, the sole viceregent of the Sun on Earth; and in one Air the nourisher of all that breathes. And I believe in one Earth, the Mother of us all, and in one womb wherein all men are begotten, and wherein they shall rest, Mystery of Mystery, in her name Babalon. [Babylon, the Great Mother of the idolatrous and abominable religions of the earth.] And I believe in the Serpent and the Lion, Mystery of Mystery, in his name Baphomet. [According to Eliphas Levi 'the Lion is the celestial (astral) fire, while the serpents are the electric and magnetic currents of the earth, the spirit of the seed.] And I believe in one Gnostic and Catholic Church of Light, Love and Liberty, the Word of whose Law is Thelima. And I believe in the communion of Saints. And, forasmuch as meat and drink are transmuted in us daily into spiritual substance, [life-force] I believe in the miracle of the Mass. And I confess one Baptism of Wisdom whereby we accomplish the Miracle of Incarnation. [Genera-

tion.] And I confess my life one, individual, and eternal that was, and is and is to come. [The universal magnetic life-force.] ”

The Priestess enters with a positive child on the right and a negative child on the left and having placed the paten before the “Gaal” on the altar—that is the material basis for the operation and the astral light or vital force with which it is to be united—she, followed by the children, “moves in a serpentine manner involving three and a half circles of the Temple . . . and so to the Tomb in the West.” It represents the rousing of the kundalini serpent with its three and a half coils at the base of the spinal column.

The Priestess is enthroned upon the altar in the East by the Priest, who consecrates her with water and fire. There are three steps to the altar. On the first step the Priest invokes:

“O circle of Stars . . . not unto Thee may we attain, unless Thine image be Love. Therefore by seed, root and stem and bud and leaf and flower and fruit we do invoke Thee. . . .”

The Priestess completely unrobed, answers:

“But to love me is better than all things. . . . Put on the wings, and arouse the coiled splendour within you (kundalini); come unto me! Sing the rapturous love song unto me! . . .”

The Priest invokes, on the third step:

“Thou that art One, our Lord in the Universe, the Sun, our Lord in ourselves whose name is Mystery of Mystery. . . . Make open the path of creation and of intelligence between us and our minds. . . . Let thy light crystallise itself in our blood, fulfilling us of Resurrection.”

The whole ceremony is a sensuous adoration of the Great Mother Babalon in the person of the Priestess, embodying their doctrine, “Do what thou wilt shall be the whole law. Love is the law; love under will.” It ends with the Mystic Repast, the consecration and consummation of the elements, the Mystic Marriage! It is, to say the least of it, a symbolic representation of universal generation.

With regard to the “Communion of the Saints,”

according to this ritual they are those who have from generation to generation adored this Lord of Life and Joy and manifested His glory to men. They include among many others: Lao-tze, Dionysus, Hermes, Pan, Priapus, Osiris, Melchizedek, Amoun, Simon Magus, Manes, Pythagoras, Merlin, Roger Bacon, Christian Rosenkreutz, Paracelsus, Andrea, Robertus de Fluctibus, Adam Weishaupt, Goethe, Carl Kellner, Dr. Gerard Encausse (Papus), Theodor Reuss, and *Sir Aleister Crowley!* "Oh, Sons of the Lion and the Snake! . . . May their Essence be here present, potent, puissant, and paternal to perfect this feast!" So much for his Eucharist!

Of his Order of the A.A.—Atlantean Adepts—or Great White Brotherhood, he divides it into three orders: (1) The S.S., being the grades $8 = 3$ to $10 = 1$; (2) The R.C. (Rosicrucian), being the grades from $5 = 6$ to $7 = 4$; (3) The G.D. (Golden Dawn), being the grades from $0 = 0$ to $4 = 7$ with a connecting link (Portal?). As has already been stated, his book 777 is largely compiled from correspondences culled from the early Golden Dawn cabalistic "Knowledge Lectures," applied to the Tree of Life. He has also apparently adapted the early rituals of the Golden Dawn and the $5 = 6$ ritual of the R.R. et A.C. to suit his own idiosyncrasies. As he expresses his rules:

"All members must of necessity work in accordance with the facts of Nature. . . . They must accept the Book of the Law as the Word and the Letter of Truth, and the sole Rule of Life. They must acknowledge the authority of the Beast 666 and of the Scarlet Woman as in the book it is defined, and accept Their Will as concentrating the Will of our whole Order. They must accept the Crowned and Conquering Child as the Lord of the Aeon, and exert themselves to establish His reign upon Earth. They must acknowledge that 'The Word of the Law is *Thelima*,' and that 'Love is the Law, Love under Will.'" [That is the Universal Gnostic Church as already described.]

His Order "*Mysteria Mystica Maxima*" is, it would seem, for the study and practice of his own adaptation of Raja-Yoga, etc.

It is curious to find, in *The Inner Light* book service, May 1933, organ of Dion Fortune's "Fraternity of Inner Light," the following statement:

"The remaining stock of Crowley's *Magick* is growing steadily less. The type has been dispersed, and reprinting is therefore impossible. This book will go to a very high price in a few years' time. We may mention that it contains a reprint of the famous 777, which consists of the Tables of Correspondences." [Correspondences for magical conjurations and such operations!]

Some of Dion Fortune's followers are seeking for something truly spiritual; is this what she feeds them on!

What is Magic? Papus, Dr. Gerard Encausse, occultist and Martinist, from documentary and experimental evidence shows "how all magical operations are scientific experiments carried out with forces still little known but analogous in their laws to the most active physical forces such as magnetism and electricity." He adds, "The works of magic are dangerous." Three principles are required in such works: the human will and intelligence, the directing principle; the material basis on which it acts, the passive principle; the intermediary, through which the mind and will act upon the material basis, that dynamic vital force carried by the blood to all organs, acting upon the nervous system, it is the motor or life-principle. It is the OD of the Jews, the astral light of the Martinists, the magnetic fluid of the Rosicrucians. As Eliphas Levi in his *History of Magic* explains: There is a natural composite agent, a fluid, a force, receptacle of vibrations and images, by the mediation of which every nervous apparatus is in secret communication together. The existence of this universal magnetic life-force and the possible use of it is the great secret of practical magic; it is the wand of theurgy and the key to black magic.

It is, he says, a blind force which warms, illuminates, magnetises, attracts, repels, vivifies, destroys, coagulates, separates, breaks, and conjoins everything under the impetus of powerful wills, some for the great good and others for the great evil. It is the fire which Prometheus stole from

heaven, a consuming danger to those who make it subserve their passions. As Eliphas Levi explains: "Black Magic may be defined as the art of inducing artificial mania in ourselves and others"; and by acting upon the nervous system, through a series of almost impossible exercises, "it becomes a kind of living galvanic pile capable of condensing and projecting powerfully that light which intoxicates or destroys." It is the force "which slays and makes alive," used in all illuminised sects, whose God is the Creative Principle, this magnetic life-force in all nature, the vivifying force being their Christ; these forces are, therefore, said to be divine and spiritual, although being merely Mother Nature's forces of creation, preservation and destruction, universal generation. As has been said, all so-called divine or barbarous names used in their evocations simply set up vibrations, awakening and reawakening these hidden forces in man and in the universe as required for the end in view, hence Crowley's 777. Most of these sects and orders are in fact merely nurseries, training unwitting men and women to become the passive material instrument in the hands of so-called "White Brothers" or more truly black magicians.

As Paracelsus writes: "The Chaldeans and Egyptians used to make images according to the constellations of the stars, and these images moved and talked, but they did not know the powers that acted in them. Such things are done by faith . . . but a devilish faith supported by the desire for evil." As a modern example of this necromancy we read, in *Letter on Occult Meditation*, 1930, by Alice A. Bailey, of New York, theosophist and occultist:

"As you know, the Master makes a small image of the probationer, which image is stored in certain subterranean centres in the Himalayas. The image is magnetically linked with the probationer, and shows all the fluctuations of his nature. Being composed of emotional and mental matter, it pulsates with every vibration of those bodies. It shows their predominating hues, and by studying it the Master can rapidly gauge the progress made and judge when the probationer may be admitted into closer

relationship. The Master views the image at stated intervals, rarely at first, as the progress made at the beginning stages is not so rapid, but with ever-increasing frequency as the student of meditation comprehends more readily and more consciously co-operates. The Master, when inspecting the images works with them, and through their means effects certain results . . . at certain times the Master applies certain contacts to the images and via them stimulates the bodies of the pupil. A time comes when the Master sees, from his inspection of the image, that the needed rate of vibration can be held, that the required eliminations have been made, and a certain depth of colour attained. . . . He becomes then an accepted disciple."

Such is the teaching given to Mrs. Bailey by her Master of the Great White Lodge; it reads extremely like black magic and devilish! Adepts trained in these magic schools lose their "I" and become mere robots, even as these images, and are thrown aside as empty husks when no longer useful to their evil taskmasters. Study of the history and workings of all these secret sects proves the truth of this, and always it has ended in perversion for the purpose of domination, individual or universal.

In *La Messe Noire*, 1924, J. Bricaud writes:

"To-day, when our society is invaded by the eroticism of the Middle Ages sorcery, the words Black Mass have lost their primitive meaning. . . . The mystic element weakening, sadism and sensualism alone remained, degenerating these last years into a vulgar orgy, so-called revival of pagan ceremonies, accompanied by lewd scenes, excited by the rhythm of libidinous poetry and the intoxication of oriental perfumes."

It is mysticism inverted, it is a denial of Christ, and as they say, homage to "Him to whom wrong has been done, the ancient outlaw unjustly driven out of Heaven." Lucifer! As Eliphas Levi exclaims: "Lucifer—Light Bearer—how strange a name attributed to the Spirit of Darkness! It is he who carries the light and yet blinds feeble souls."

Gilles de Rais, Maréchal of France, Sire de Laval, Baron de Bretagne, was one of the most terrible examples

of the magical use of Black Mass in the desire for riches, etc. Bricaud writes of him:

"In these terrifying scenes the mind of Gilles appeared to darken; veritable fits of madness seized him. Desirous, at all price, of obtaining from Satan the secret of the philosophic Stone (in order to obtain gold), on the advice of his magicians he immolated children, consecrated them to the Devil, extracted their blood and brains in order to form powerful philtres destined to produce the expected prodigies. . . . The deed of accusation at the opening of his trial reproached him with having sacrificed 140 children in his diabolical conjurations. . . . The secular Court pronounced the penalty of death and confiscation of his goods."

In London and elsewhere, we are told, Black Mass is still performed, no doubt in a less terrifying form, but nevertheless erotic and vicious, pandering to neurotic and depraved minds, who in turn contaminate others, insidiously infecting the sanity of the nation, sowing seeds of chaos and putrefaction, moral, physical, and mental. In the *Morning Post*, 16 January, 1931, there was an interview with Mr. Harry Price, founder and director of the National Laboratory for Psychological Research, headed "Devil Worship in London." It says:

"Mr. Price spoke from close personal experience of the practices which he described, and among a number of other striking allegations he asserted that black magic, sorcery, and witchcraft are practised in the London of to-day on a scale and with a freedom undreamed of in the Middle Ages. Professors and leaders of the cults, for the most part foreigners, make use of the same formulæ and incantations as the mediæval necromancers. The cults are increasing and attracting interest at such a pace that they will soon assume such dimensions as to become a genuine menace to the morals and sanity of the nation. . . . Celebrants of the Black Mass and Devil Worship practised entirely without risk of consequence, because there is no existing law under which proceedings can be taken. . . . 'Interest in the occult,' continued Mr. Price, 'is spreading by leaps and bounds, and I can safely say that there are more devotees of the Black Arts in London to-day than ever there were in the Middle Ages. They try by forms of black magic to order events and to make things come to pass—they try to raise the dead or injure people who are at a distance; they even make use of wax dummies and the instruments of the mediæval

wizard.' " [Or the magnetised photograph used "to help people" in the R.R. et A.C.!]]

Mr. Price talked of attempts to transmute metals. Mr. Price's allegations have been supported by incontrovertible evidence of those who have been present, and an account of a Bloomsbury Black Mass and its inevitable and abominable conclusion was given in the *Morning Post*, 19 January, 1931. The writer also stated that Oxford and Cambridge and certain districts of London are infested by these Black Art scoundrels, who thus play on the senses of their victims by a form of mass hypnotism.

It has been said that, after the seizure of documents and the exposure of Weishaupt's Illuminati in 1786, a law was passed by the English Parliament in 1799 prohibiting all secret societies with the exception of Freemasonry, and that this law has never been annulled!

Concluding his book on Black Mass, 1924, J. Bricaud says:

"It is certain, as we have shown, that the sacrilegious ceremonies, the scenes of profanation have not disappeared. But they have lost their primitive meaning and their psychological aspect is no longer the same. To-day the followers of Satan put all their ardour into the accomplishment of what they believe to be the highest expression of sacrilege; they give themselves up to sensual pleasures before a derisive Christ, the better to defy Him. Under Louis XIV, it was still the rule to sacrifice a little child on the altar. To-day it is no longer watered with blood, it is soiled with filth. Modern Black Mass is no longer true Satanism. It is no longer the monstrous revolt of the creature against the Creator, the criminal revolt of man lost in hatred against the Divine Power. His disgusting saturnalias and his orgies against Nature are merely sadism."

In a small pamphlet arranged by Dr. Wynn Westcott, Supreme Magus of *Societas Rosicruciana in Anglia*, and published by John M. Watkins, Cecil Court, London, 1916, we are given what is called "Data of the History of the Rosicrucians." What chiefly interests us are the notes on the founding of the S.R.I.A. and later the Golden Dawn as follows:

" In 1865 the *Societas Rosicruciana in Anglia* was designed by Robert Wentworth Little (who rescued some rituals from the store-room of Freemasons' Hall), and Kenneth R. H. Mackenzie, who had received Rosicrucian initiation in Austria, while living with Count Apponyi as an English tutor, and also Authority to form an English Masonic Rosicrucian Society. In 1866 the Metropolitan College was founded; R. W. Little was chosen Supreme Magus. . . .

" Frater R. W. Little died in 1878, and Dr. William Robert Woodman became Supreme Magus. . . . In 1880 the Soc. Rosic. in U.S.A. was founded and recognised.

" In 1887, by permission of S.D.A. ('Sapiens Dominabitur Astris'), a Continental Rosicrucian Adept, the Isis-Urania Temple of Hermetic Students of the G.D. (Golden Dawn) was formed to give instruction in the mediæval Occult Sciences. Fratres M. E. V. (*Magna est Veritas et Prævalebit*—Dr. Woodman), Supreme Magus of S.R.I.A., with S.A. (*Sapere Aude*—Dr. Wynn Westcott) and S.R.M.D. (*S. Rioghail Mo Dhream Macgregor Mathers*), became the Chiefs, and the latter wrote the rituals in modern English from old Rosicrucian MSS. (the property of Frater S.A.), supplemented by his own literary researches. Frater D.D.C.F. (*Deo Duce Comito Ferro*—Mathers's Inner motto), in 1892, supplied the ritual of an Adept Grade from materials obtained from a Frater, L.E.T. (Dr. Thiesen of Liège, '*Lux e Tenebres*,' according to Dr. Wynn Westcott), a Continental Adept. Several other Temples sprang from the Isis-Urania, viz. the Osiris, at Weston-super-Mare; the Horus, at Bradford; the Amen Ra, at Edinburgh, and the Ahathoor, in Paris, in 1884 (1894), which was consecrated by F.E.R. (Fortiter). Frater S.A. (Dr. Wynn Westcott) resigned from the Association in 1897, and the English Temples soon after fell into abeyance (1900, when the Temple in London revolted against Mathers). . . .

" The revived Rosicrucian Lodges on the Continent of Europe are carried on with great privacy, and their members do not openly confess to their admission and membership. Several centres are in active work under conditions derived from previous centuries of usefulness. While studying and teaching theories of life and its duties, and admitting members by ceremonial and ritual, many groups of the Continental Rosicrucians are, as formerly, of both sexes, and so are not necessarily Freemasons. As in the earliest times the Rosicrucians not only studied, but went about doing good and healing the sick and diseased, so now the Fratres to-day are concerned in the study and administration of medicines [such as

Steiner!], and in their manufacture upon old lines; they also teach and practise the curative [also magical] effects of coloured light, and cultivate mental processes which are believed to induce spiritual enlightenment [Steiner's processes for rousing the kundalini!] and extended powers of the human senses, especially in the directions of clairvoyance and clairaudience. Their teaching does not necessarily include any Indian or Egyptian symbolism."

"Dr. Woodman in 1891 died during Xmas week . . . and early in 1892 Dr. Wynn Westcott . . . was installed as Supreme Magus. . . ."

In 1900 the London Temple of the Golden Dawn broke with Mathers, who was then recognised Chief. For two years it was ruled by an appointed Committee, but in 1902 it returned to the rule of three Chiefs, the following being elected: Dr. Felkin, Mr. Brodie Innis, and Mr. Bullock. In 1903 this group took the name of the Stella Matutina under the same chiefs. In 1913, Dr. and Mrs. Felkin received certain higher grades on the Continent and linked up with Dr. Steiner.

Neither Dr. Wynn Westcott nor Aleister Crowley ever had any connection with the Stella Matutina, official or otherwise. The present writer was initiated into the Stella Matutina in 1908, and was appointed one of the Ruling Chiefs of the S.M. and R.R. et A.C. in 1916, and at no time ever had anything to do with the Golden Dawn or Aleister Crowley.

CHAPTER XII

AMERICAN GROUPS

WE find much about this mysterious "Inner Government of the World," which apparently ruled Mrs. Besant and through her the Theosophical Society, of which she was head, in a book, *Initiation Human and Solar*, 1933, by Mrs. Alice A. Bailey, occultist and theosophist, New York. It is published by the Lucis Publishing Co., New York, and is dedicated "To the Master K. H. (Koot Hoomi)." This is the same "Koot Hoomi" of Mme Blavatsky and Mrs. Besant! Of these Masters Mrs. Besant wrote in a pamphlet, *The Masters*, 1912:

"A Master is a term applied by Theosophists to denote certain human beings, who have completed their human evolution, have attained human perfection . . . have reached what the Christians call 'Salvation' and the Hindus and Buddhists 'Liberation.' . . . Those who are named M. (Morya) and K. H. (Koot Hoomi) in *The Occult World* by Mr. Sinnett were the two Masters who founded the Theosophical Society, using Colonel Olcott and H. P. Blavatsky, both disciples of M., to lay its foundations; and who gave Mr. Sinnett the materials from which he wrote his famous books, the one named above and *Esoteric Buddhism* which brought the light of Theosophy to thousands in the West. H. P. Blavatsky has told how she met the Master M. on the bank of the Serpentine, when she visited London in 1851."

We would add, to show how in reality all these groups, whether Theosophical or Rosicrucian, are linked up under one sinister group of esoteric men, fanatically imbued with the idea of World Domination: Dr. Felkin, late head of the R.R. et A.C., possessed a fine photograph, said to be "Maitreya," which hung over his desk, and his daughter had one of "Koot Hoomi" in her room; both were looked upon, by their owners, as "Holy"!

In her book Mrs. Bailey writes that this Inner

Government is a Hierarchy of Light, Elder Brothers. First, there is the King *Sanat Kumara*, who is said to live in Shamballa, a somewhat mythical or perhaps mystical centre in the Gobi desert; he is the Lord of the World and initiator (representing the Creative Principle)—and around him is the Triad of manifestation. Below him, manifesting the light or energy to the world, is this Triad of Departmental heads: (1) *Manu*: racial government, founding, directing, and dissolving racial types, producing those required for their plans. He visualises that which has to be done, and by sound transmits the required creative and destructive energy to his assistants. He is said to live at Shigatse in the Himalayas. (2) *Lord Maitreya*: Religion, World Teacher or Christ, initiator of the mysteries and liberator. He is said to live in the Himalayas. (3) *Manachohan*: he manipulates the forces of Nature, and brings about civilisation as required.

Under these, she says, work the Masters of the (Great White) Lodge, representing the seven rays or planetary aspects of the Light. These as regents hold in their hands the reins of government for continents and nations, guiding their destinies; they impress and inspire statesmen and rulers; they pour forth mental energy on governing groups, bringing about desired results wherever co-operation and receptive intuition can be found. They are: *Master Jupiter*: lives in the Nilgherry Hills. Holds the reins of government of India and a large part of the Northern Frontier, and he must eventually guide India out of her present chaos and unrest and form her diverse people into a synthesis. *Master Morya*: lives in Shigatse, but is a Rajput Prince. He works in connection with many organisations of an esoteric or occult kind as well as through the politicians and statesmen of the world, influencing more especially those with international ideals. *Koot Humi*: lives at Shigatse, but is a Kashmiri. Is in the line for World Teacher to the sixth root race. Was educated at a British university, widely read in current literature. Concerns himself with vitalising certain great philosophies, and interested in philanthropic agencies. His work

is largely Love—awakening the brotherhood idea. *Master Jesus*: he lives in a Syrian body somewhere in the Holy Land. He works with the masses rather than individuals; he is preparing the way in Europe and America for the eventual coming of the World Teacher. "Certain great prelates of the Anglican and Catholic Churches are wise agents of his." *Master Djwal Khul*: lives in Shigatse, is a Tibetan, and is called "The Messenger of the Masters." Has profound knowledge of the rays and planetary and solar influences, and works with healers, welfare and philanthropic world movements, such as the Red Cross.

Master Rakoczi: is a Hungarian, and lives in the Carpathian Mountains. Was known as Comte de St. Germain, Roger Bacon, and later Francis Bacon. Works with the occult side of affairs in Europe, largely through esoteric ritual and ceremonial, being vitally interested in the effects of the ceremonial of the Freemasons, of various fraternities, and of the Churches. Acts practically in America and Europe as general manager for carrying out the plans of the executive council of the Lodge, which is an inner group of Masters round the Three Lords. *Master Hilarion*: is a Cretan, but lives chiefly in Egypt. He works with those who are developing intuition, and his energy is behind Psychical Research, and he initiated the Spiritualistic Movement, and has all higher psychics under observation. There are two English Masters; one lives in Great Britain, and guides the Anglo-Saxon race and is behind the Labour movement throughout the world and guides rising democracy. The key for the future is to be co-operation, not competition; distribution, not centralisation. *Master Serapis*: called the Egyptian, energises music, painting, and drama. *Master P.*: Irish, works under Rakoczi in North America; works esoterically with Christian Science and New Thought; is training disciples for the Coming of the Christ towards the middle or close of the present century. Some of the Masters are expected to come out among men towards the close of the century.

Moreover, she says, prior to the Coming, adjust-

ments will be made, *so that at the head of all great organisations will be found either a master or an initiate*, as also at the head of certain great occult groups of the Freemasons of the World and of the various great divisions of the Church, also residing among many of the Great Nations. Everywhere they are gathering in those who in any way show a tendency to respond to high vibrations seeking *to force* their vibrations and fit them to be of use at the time of the Coming. "The work may proceed through one medium or another (disciple or movement), but always the life-force persists, shattering the form where it is inadequate and utilising it when it suffices for immediate need." At will these monstrous masters would use their power to shape and hew, slay and make alive!

With regard to her statement that "at the head of all great organisations will be found either a master or initiate," did not the Jewish writer, Dr. Angelo Rappoport, say in his book, *The Pioneers of the Russian Revolution*:

"There was not a political organisation in the vast Empire which was not influenced by the Jews or directed by them; the Social-Democrats, the Revolutionary Socialist Parties, the Polish Socialist Party, all counted Jews among their directors; Plehve was perhaps right when he said that the combat for political emancipation in Russia and the Jewish question were practically identical."

As to the expected consummation towards the close of the present century, in *Cheiro's World Predictions*, we find some significant statements, whether inspired or not it is not possible to say:

"From 1980 . . . will, in my opinion, see the restoration of the Twelve Tribes of Israel as the dominant power in the world. . . . Another law giver, like Moses, will arise . . . and so in the end through this 'despised race' universal peace will be established."

In all illuminised sects the means of communication with their unknown directors is to begin with invariably

pseudo-yoga in one form or another and later by formulæ. In another of her books, *Letters on Occult Meditation*, she throws some interesting light on the methods and nature of these Masters' world schemes. This book is dedicated "To the Tibetan Teacher who wrote these letters and authorized their publication," 1922. Much is camouflage, meant to deceive; and to cover themselves and the possibility, always great, of harmful results from their diabolical experimentations with men, women, and nations, they talk much of the dangers to be encountered from "Dark Brothers," evil entities, and elementals! It is more likely that they are "Dark Brothers" themselves!

By means of this pseudo-yoga, the pupil's personality is in turn withdrawn from the physical, etheric, astral, and mental bodies, until "the man recognises himself as a part of the Master's consciousness. . . . The Master is only interested in a man from the point of view of his usefulness in the group soul and his capacity to help." The forces used and set in motion are "those magnetic currents of the universe, that vital fluid, these electric rays . . . the latent heat stored in all forms." We are told there are two special methods of setting these forces in motion, so as to bring about unity with the Masters. *Mantrams*—rhythmic sounds, words, and phrases, a compelling force.

"A mantram, when rightly sounded forth, creates a vacuum in matter, resembling a funnel. The funnel is formed betwixt the one who sounds it forth and the one who is reached by the sound. There is then formed a direct channel of communication . . . [and when] a similarity of vibration is somewhat achieved . . . the pupil [becomes] custodian of a mantram whereby he may call his Master. . . . It is purely scientific and based on vibration and the knowledge of dynamics."

It is destructive, removing obstacles; and constructive, building up the Masters' kingdom of power.

Rhythmic Movements, which, according to the rhythm, brings "those who use it into line with certain of Nature's forces . . . permitting of the rhythmic flow of

force in certain specified directions for certain specified ends." It stimulates the sex-organs and brings about illumination. Its effect is tremendous, and can be world-wide in its radius. Further, we are told this may be applied on special occasions as follows:

Politically.—It is said the time is coming when those who are manipulating nations, sitting in the assemblies of the people, administering law and justice, "will begin all their work with great rhythmic ceremonies [ritual dancing!]," putting themselves in touch with *Manu*, so as to carry out his plans and intentions. The funnel made, they will proceed to business, having placed two men in their midst as the focal point for receiving the Master's instructions. What about the League of Nations?

Religious.—The priest will be the focal point, and after due ceremony and rhythm the united congregation will be the transmitter of forces and information from *Maitreya* even as in the Liberal Catholic Church!

Educational.—All universities and schools will start the sessions with this rhythmic ceremony, the teacher being the focal point, thus stimulating the students mentally and intuitionally, inspired through the funnel by *Mahachohan*.

Here apparently we have an explanation of the Steinerite Eurhythmy and the "Goetheanum Speech Chorus," from Dornach; by rhythmic movement and sound the kundalini is stimulated, the centres vivified, and the vacuum created through which the required forces and influences are directed by their Master, affecting not only the performers, but the whole audience, merging and orienting them for occult purposes. Magnetising the hall and preparing the people for illumination!

"In all these three branches of service you will notice that the faculty of working with groups is one of paramount importance. . . . It may be either a band of Church workers among the orthodox; it may be in social work, such as the labour movements, or in the political arena; or it may be in the more definitely pioneer movements of the world, such as the Theosophical Society, etc. . . . I would add to this one branch of endeavour that may

surprise you. *I mean, the movement of the Soviet in Russia and all the aggressive radical bodies that sincerely serve under their leaders for the betterment [sic] of the masses."*

These, then, are some of the tools and their rhythmic methods of black magic, inspired by these mysterious directors, with their camouflaged teachings, and camouflaged names, seeking for World Domination, not through the betterment, but the enslavement and spiritual death of mankind.

As de Luchet said with truth:

"If several men mix together half qualities, they temper and strengthen each other . . . the weak yield to the stronger, the most skilful draw from each what he can supply. Some watch while others act, and this formidable ensemble arrives at its goal, whatever it may be. . . . It was according to this principle that the sect of the Illuminati was formed."

The Illuminati are still with us, ruled from behind by the same mysterious and invisible power!

Maurice Joly, in his revolutionary pamphlet, *Dialogues aux Enfers*, 1864, makes Machiavelli say: "Before thinking of actually directing the public opinion of all peoples one must stun it . . . dazzle it by all sorts of movements; mislead it insensibly in its ways." From Mrs. A. A. Bailey's books we have shown the basis of the secret World Government, its work and method of rhythmic control. We will now consider, from the same source, the establishment of a world-wide chain of occult schools, whereby it proposes to impose its will upon all peoples.

Of these movements her Tibetan teacher says:

"Experiments are being made now, unknown oft to the subjects themselves . . . people in many civilised countries are under supervision and a method of stimulation and intensification is being applied which will bring to the knowledge of the Great Ones Themselves a mass of information that may serve as guide to their future efforts for the race. Especially are people in America, Australia, India, Russia, Scotland, and Greece being dealt with. A few in Belgium, Sweden, and Austria are likewise under observation. . . . Schools have been already started . . . when they are firmly grounded, when they are working smoothly

and with public recognition, and when the world of men is being somewhat coloured by them and their *subjective* (astral) emphasis, when they are producing scholars, workers, politicians, scientists, and educational leaders who make their impress on their environment, then mayhap will come . . . the true occult school. . . . This subjective reality being universally admitted, will therefore permit of the founding of a chain of inner schools . . . that will be publicly recognised (there will always be a secret section). . . . H.P.B. [Mme Blavatsky] laid the foundation stone of the first school . . . the keystone. . . . If all that is possible is done, when the Great Lord comes with His Masters the work will receive a still further impetus . . . and become a power in the world."

And the whole idea of this tentative plan is to control the bodies of man through the so-called "God within," linking him by means of the Masters to this central control in Shamballa. "The Himalayan Brotherhood [of Light] is the main channel of effort, power, and light . . . and is the only school, without exception, that should control the work and output of true occult students in the West. It brooks no rival." The occult schools will be situated where some old Mystery magnetism lingers.

The National subdivisions will be: *Egypt*: in Greece and Syria the preparatory schools, and in Egypt, much later, the advanced school profoundly occult. *United States*: the preparatory school in the South Middle-West and an extensive advanced occult college in California. *Latin countries*: South France the preparatory school and in Italy an advanced school. *Great Britain*: the preparatory in one of the magnetised spots in Scotland or Wales, and later, after Ireland has adjusted her internal problems, the advanced school will be in one of her magnetised spots, and will be under *Maitreya*. In *Sweden*: a preparatory school for Northern and German races. *Russia* may later be the headquarters of a more advanced school. *New Zealand*: preparatory school, and later an advanced school in Australia. *Japan*: a preparatory school and a most esoteric branch in West China under *Manu*. None at present in South Africa nor in South America. Preparatory schools are in process of being

founded, the more advanced will precede the Coming of the Great Lord (1980). A beginning will be made with members of the different occult schools, such as the esoteric section of the Theosophical Society, etc.; the work in Britain, America, and Australia is already started. "This much of the plan has been permitted publication as an incentive to all of you to study and to work with more strenuous application." For what? slavery under these masters!

Preparatory schools should be close to a big centre or city, preferably near sea or expanse of water—water is a conductor of force. Contact with many and varied people is required as also outside mental training. The advanced schools should be far from men in isolated strongholds in mountainous regions; there they must contact the Masters and the centre at Shamballa. The preparatory staff consists of the Head, an accepted disciple, the focal point through which the Master's forces flow. Six instructors, one at least clairvoyant, will be complementary to each other, a miniature replica of the Hierarchy of Light. To these will be added three women, intuitive and good teachers. Under these will be others, dealing with the emotional, physical, and mental equipment of the pupils. The staff of the advanced school will consist of an Initiate Head who, under the Master, will be sole judge and autocrat. Under him two other teachers, accepted disciples. Their work will be supervisory, as all occultists are "esoterically self-taught"—that is, directed by a Master. Much emphasis is laid on so-called purification, physical, emotional, and mental, for unless the body is purified and the brain stilled, the shattering forces transmitted by the Masters, in their experimentations, would, they well know, cause grave physical and mental disease, even such as ever follows in the train of these occult schools. This purification is attained by dieting, and the use by the Masters of coloured lights and sound, shattering, stilling, stimulating, and attracting, until initiation or hypnotic control by the Central Power is accomplished for "the great Law of attraction draws you to Him, and nought can withstand the Law"

—the compelling force! The control is so complete that the tool “cares not if he loses friends, relations, children, popularity, etc.; he cares not if he seems to work in the dark, and is conscious of little result from his labours.” His “personal self” is sacrificed!

When these so-called mysteries are restored, their custodians will be “the *Church and the Masons*”! That was written first in 1922.

In 1934 Mrs. Bailey wrote a booklet, *The Next Three Years*, purporting to be the World Plan, for the uplift of Humanity by the realisation of man’s divinity through the guidance of some so-called “Elder Brothers or Supermen.” According to Mrs. Bailey: “Out of the medley of ideas, theories, speculations, religions, churches, cults, sects, and organisations, two main lines of thought are demonstrating.” These are, she says, the “reactionary dogmatists,” who bow to a prophet, a bible, or a church, and are doomed eventually to die out. The other, the “subjective group of intellectual mystics,” regarding themselves as members of the Universal Church, destined to grow and strengthen until they form the new subjective religion. Apparently the latter are not free as they bow to the authority of this unknown Hierarchy of Elder Brothers, who seek to order and dominate the world by the “unification of effort in all departments of human enterprise, religious, scientific, and economic.”

Thus to-day, she writes, we have

“a breaking away from old-established tradition, a revolt from authority, a tendency towards self-determination and an over-throwing of the old standards, of old barriers, of thought, and of the divisions hitherto existing between races and faiths. Hence we find ourselves passing through an intermediate stage of chaos and of questioning, of rebellion, and of consequent licence.”

Or as Lady Emily Lutyens, one of Mrs. Besant’s followers, wrote in the *Herald of the Star*, March 1927:

“We are witnessing the birth of a new world consciousness, of a world civilisation. . . . Old traditions are being broken down,

old customs destroyed, old landmarks swept away. . . . There must be anarchy before there can be creation."

Thus they pave the way for the New Age, new civilisation, new science, and the new religion of so-called Illuminism and intuition.

Mrs. Bailey explains:

"The Plan as at present sensed and for which the World Knowers (under the Elder Brothers) are working might be defined as follows: It is the production of a subjective synthesis in humanity and of a telepathic interplay which will eventually annihilate time . . . it will make men omnipresent . . . and omniscient."

It is Illuminism! The time, she says, in which these Elder Brothers must complete their Plan is limited by the Law of Cycles, "when forces, influences, and energies are temporarily at work, and of these the World Knowers seek to make use." It is what they call the Aquarian Age! "which will last astronomically 2,500 years, and which can, if duly utilised, bring about the unification, consciously and intelligently, of mankind and so produce the manifestation of what may be called 'scientific brotherhood.'" Therefore their aim is to break up family, national, and racial pride.

Since the fifteenth century, she continues, in order to build a more synthetic unity, seven groups have been formed—cultural, political, religious, scientific, and later philosophical, psychological, and financial. These were to bring about certain preparatory conditions as part of the Hierarchical programme. The philosophers, including ancient Asiatic philosophers, powerfully mould thought, psychologists talk about man's urges and characteristics, and the purpose of his being. Financiers control and order means whereby man exists, "constituting a dictatorship over all modes of intercourse, commerce, and exchange. . . . Their work is most definitely planned and guided. They are bringing about effects upon earth which are most far-reaching." All these groups, she says, are co-operating with the Hierarchy and build for posterity. These world workers

"are necessarily cultured and widely read . . . they do not regard their country and their political affiliations as of paramount importance. They are equipped to organise, slowly and steadily, that public opinion which will eventually divorce man from religious sectarianism, national exclusiveness, and racial bias."

1934 to 1936 are to be test years. In politics, the development of an international consciousness, economic synthesis among nations.

"Material stress and strain, the wrecking of old political parties, the overthrowing of trade relations . . . demonstrating the necessity of establishing a spirit of international dependence and interrelation, so that the nations would be politically forced to realise that isolation, separateness, and the cultivation of national egoism must go."

Thus bringing about the Brotherhood of Nations—a *World Federation State!* She further classes together the following dictatorships: The Soviet *dictatorship of the proletariat*, ". . . behind all the mistakes and the cruelty, behind the rank materialism there lie great ideals [Jewish!]" ; the *dictatorship of racial superiority* in Germany; the *dictatorship of organised business* in America; the *dictatorship of empire* in Britain; Italy, Turkey, etc., and all such national movements, according to Mrs. Bailey, are in reality under the impelling impulse of the ideas thrown into men's minds by the secret Hierarchy, but because of ignorance, they are "distorted, selfishly applied, and separately utilised."

Further, from 1945 the World Faith will take shape, and she explains: "*The three words, electricity, light, and life, express divinity and their synthesis is God.*" This is merely the life-force, and is sheer pantheism and Illuminism. Again she says, the scientists set themselves the goal of expanding man's consciousness, the unfolding of his latent senses, and so widening his horizon that a synthesis of the tangible and the intangible will take place in education, science, and psychology. Finally, for the next three years we are asked to drop antagonisms, antipathies, hatreds, and racial differences, and to think in terms of one family, one life, one hu-

manity. The end and aim being unification and mental control by the so-called "Hierarchy of Supermen." Who are they? What of the dreams and activities of *L'Alliance-israélite-universelle*! Such a monstrous robot is even now showing signs of materialising, but the dream is too fantastic and too fanatical to succeed among Western peoples.

Theosophists are not alone in being dominated by these mysterious "Elder Brothers" of the Great White Lodge. A message was received in the New Zealand Temple vault, 10 July, 1919, by the late High Chief, Dr. Felkin, purporting to come from "Christian Rosenkreutz," that mythical Head of the Rosicrucians, in reply to grave doubts expressed about these mysterious Brethren, by one of the Ruling Chiefs of the London R.R. et A.C. The message ran:

"The Brethren are indeed the Elder Brethren and the messengers of the Lord [of Light], but they are neither infallible nor do they belong to the company of the gods. They are but men highly advanced indeed, and waiting for the torch [of Illuminism] to be kindled in their midst, yet are they not of those of whom ye know as Masters, and it is not in their power either to kindle the torch nor yet to say at what day or hour the flame of Pentecost [Illuminism] shall descend."

We have already sketched the secret world plan of these "Elder Brothers" as given by Mrs. Bailey, one of their most faithful dupes and disciples. Some time ago we received a book published in Canada, 1930, said to be "Unsigned Letters from an Elder Brother," written from January to December, 1929, to a group working under him. In the foreword he says:

"The whole Earth is upon the very verge of that which threatens it. This present year, 1930, and those immediately following, shall see the dissolution of almost all these things upon which men and nations do rely. First the overthrow—then the Silence—then the *Restoration*. Think ye on these things."

In this book a certain light is thrown on these Brothers, their plans and methods of drawing unwary

and confiding men and women into their sinister and deadening net of Illuminism.

"Every Elder Brother is a ranking member of one or other of the Twelve Hierarchies [the Great White Lodge and the twelve signs of the Zodiac]. . . . He has no life apart from them." He can "neither admit nor refuse admittance to the status of discipleship."

He trains students to receive the new knowledge by direct contact, forming instruments to orient humanity.

This knowledge, the Elder Brothers say, is confined to the *Illuminati* and initiates, who are few in number. The existing order is to be overturned and destroyed, they are preparing the way, *by changing the thought currents of the world*, for the restoration of the Mysteries and the knowledge which underlies them. "The Knight Templars are gathering again," they say, and "through their efforts the ranks of Freemasonry and other similar orders will know a great Renaissance." None may enter discipleship and at the same time maintain allegiance to any occult order or teacher, but existing membership in Freemasonry, co-Masonic movements, Oddfellows, or similar fraternal organisations is not debarred. "Our prohibition applies only in those cases where religious or spiritual teaching is avowedly the chief end or work."

The one modern authority on the "Masters" whom "we entirely endorse is H. P. Blavatsky." Those who have been called

"are members of a select and powerful group. . . . We have first to link, to draw together the scattered members of our Great Order. . . . Later we will bind; through their efforts we will unify many movements, giving them new knowledge, purpose, and direction. . . . Plainly we wait for the breaking of the storm which shall clear the ground for our own efforts. . . . From the Centre there shall ultimately go forth Light, Knowledge, Leadership, and finally Rulership. . . . Those who have the knowledge and are in possession of the Plan will take up the reins. In that day we will set up *the Standard of the Lion and the Sun*."

As Dr. Ranking said: "During the Middle Ages

the main support of the Gnostic bodies and the main repository of this knowledge was the Society of the Templars." And we already know what their record was.

The new knowledge is to be obtained by direct contact with the Brotherhood, the means used being Love—attraction and repulsion. Sex-force and passion, or love, is not only a means of creating life in this world, it creates forces on the psychic plane, it is "a magnetic and cosmic phenomenon," attracting and binding the negative instrument, the disciple, and the positive directing Brother using him. It means a fusion of dual consciousness, mental and emotional.

"Most often the Brothers work on the etheric and mental levels of consciousness: they do not wear physical bodies, they work indirectly through one or other of their attuned disciples, giving him or her clearer ideas, intuitions, and a general fund of knowledge far in advance of what he or she possesses in themselves."

In this way many books are written. Not all channels are clear, and lucid, personal ideas creep in.

"If there is any obstinacy or personal pride or contumaciousness, then that disciple is discarded, the informing consciousness is withdrawn, and some other channel is used." Further, if the Brother is to work in a physical body, he selects the parentage and environments, and in case of failure two bodies born about the same time are prepared. "He takes such a body in order that the mind and will of the group as a whole may be expressed through that personality." If one body fails it is cast adrift like a rudderless ship! By such diabolical prostitution of Nature's forces do these fanatical Supermen seek to dominate and control humanity!

Early in 1935 Mrs. Bailey was in this country endeavouring to advertise the secret World Plan of these Supermen as stated in *The Next Three Years*. She distributed 25,000 copies, the object being to "educate public opinion," and an attempt to form a defined active

group which "can salvage a distressed world and bring light and understanding to humanity." Their aim is to "eventually divorce man from religious sectarianism, national exclusiveness, and racial bias," in preparation for a World Federation State and World Illuminised Religion! To forward this idea the pamphlet has been translated into French, German, Italian, Spanish, and Roumanian, but funds were lacking for printing this attempt to inoculate Europe with this American virus of pernicious Illuminism, as if Europe past and present had not suffered enough from this terrible scourge which so often ends in some mad, political, social, and pseudo-religious obsession!

SILVER SHIRTS

In "The Silver Shirts" of America we have an example of the political plans of these "Elder Brothers," being inaugurated and built up. According to their magazine, *Liberation*, from which we have drawn our information, the Silver Shirts of America claim to be a Protestant, Christian organisation with a constructive plan for "turning the United States into a true democracy, sensitive to the dictates of a sovereign people." A mass movement of units, "A Christ Democracy, under which the entire nation has been turned into a Great Corporation with its voting citizens, the common stockholders."

To materialise this project a "League of Liberation" was formed by William Dudley Pelley at Ashville, N.C., the whole based on prophecy and inspiration received by him clairaudiently via the "psychic radio" from so-called "Great Souls" on the higher realms of life who state that the Soviet rule is but "a cog in their Plan," as also Hitlerism, and they speak of "the temporary upset of Jewry." The leader is an unseen "Prince of Peace"! Under the auspices of this League he founded the Galahad College, Ashville, where the following subjects were taught to a maximum of 250 students a year: *Ethical History*—studying from the Creation through

the civilisations and culture of Lemuria, Maya, Atlantis, Egypt to the Jewish Dispersion and the Holy Roman Empire as a background for modern times. *Public Stewardship*—"a gripping, battle of Light Forces against Dark Cohorts." *Spiritual Eugenics*—expounding William Pelley's psychic scripts and training students how to receive similar communications. *Social Metapsychics*—training the student to recognise the light and dark factors in the "Great Obsessions" of history, recognising and dealing with similar factors in present-day subversive movements. *Christian Philosophy*—new economics, banks, and issue of money a governmental function, public utilities owned by the public. *Educational Therapy*—applied suggestive therapy, doing away with paupers and criminals. *Cosmic Mathematics*—understanding the laws of vibrations, individual and group. Here we have apparently a super-Americanised College for training psychics!

William Pelley advocates development of the psychic senses—super-seeing, clairvoyance; super-hearing, clair-audience. He first realised these powers in himself May 1928, and says: "I have left my mortal body in broad daylight and travelled and been seen 3,000 miles away. . . ." He further states that night after night he has listened for and heard the "voice of unseen but living teachers" whose teaching, as heard, he repeated to a stenographer; their Life-Plan offers a complete change of thinking about God and After-life, they believe in passing through, it might be, 200 bodies, say, in 50,000 years! From the higher realms of life, in plain, uncompromising words, were given the following methods necessary to awaken these latent senses:

"In the process called intimacy there is a moment when the third eye of the spirit (pineal gland) is awakened or opened and a tremendous rush of self-force is literally projected into the other's aura. That moment is precious in occult phenomena and can be attained constantly by men and women attuning themselves to the enticements of love without the devitalising effects of passion."

That is, arousing and perverting the unused sex-forces

in order to bring about the required psychic conditions.

And as the teacher continues:

"To persons of rightful attainments, sincerely desirous of perfecting themselves in the Hidden Higher Truths, there comes a time when the practice of certain rites awakens slumbering senses, and such see beyond the known, and into the unknown. . . . One of the capabilities . . . *should be the going in and out of the physical mechanism at will*, in order to be the perfect instrument."

Although nominally protected, this might well end in possession of the vacated body by some obsessing teacher or mentor, so-called! As an inducement they are told that with awakened senses "they could command men and women by the power of thought to do anything at their bidding. They could heal even to raising the dead. . . ." Vastly dangerous powers in the hands of evil men, master or disciple!

As to their Protestant-Christianity, it might be classed with the early Gnostics or even the Cabalistic Jews as expressed to-day in many illuminised sects. As William Pelley's Mentor says:

"We [as Christians] invent so to speak the Christos-idea, we recognise in the Christ the Creative Principle set apart in a peculiar order of Avatar Spirit . . . rendering a certain mission to Itself and to the Man-Race, which likewise is 'part' of Itself. . . . Christ Jesus the *man*, and Christos-Lord, the Holy Angelic avatar Spirit come to earth to epitomise good [light] are as distinct and separate"

as adult and schoolchild. They go on to explain that the ancient "you," in each man, is the God-spirit, the God-stuff, the Christos Magic Man, the individualised Logos, the individual word made flesh. This is simply the creative principle in each, positive and negative, the Gnostic Good and Evil, light and matter.

Again we get the echo of the Manichæan "phantom" Christ: "The Jews as a people did not crucify Christ." He was crucified by certain "deterrent and malign 'psyches'" that incarnated in Jewish bodies "to

strike back at the Logos of Light which they recognised as having burst into flame in Jesus, the man. . . . It was Jesus the Avatar *psyche* [illuminising force] that they evilly schemed to get out of the way."

William Pelley adopts the Great Pyramid teaching of Dr. Davidson, declaring it contains a divine revelation and is the key to all daily events, and asks:

"How did it happen at the time of the American revolution, when next to nothing was known of the mathematical interpretation of the great monument, that its symbolism was used in concrete exactness on the Great Seal of the United States, indicating that it was the part of America to reinstate the rule of Christ on earth?"

Now Charles Sotheran, New York, Mason of many degrees, initiate of the Rosy Cross and other secret societies, wrote to Mme Blavatsky, 11 January, 1877: "In the last century the United States was freed from the tyranny of the Mother country by the action of secret societies more than is commonly imagined." Was the United States Seal not the inspiration of these secret societies?

It is curious to find the same Seal with the Statue of Liberty used as symbols of the "New Order of the Ages," Rosicrucian and Illuminism, whose head is Dr. Swinburne Clymer, apparently under the direction of the mysterious International Secret Council of Nine, said to be Rosicrucian, with its centre in France. Dr. Randolph, original founder of the Group, 1864, takes the Rosicrucians, a vast Secret Brotherhood, back to the Sabeans and calls them founders of the "Semitic civilisation." William Pelley is hot-footed up against, above all, the Jew of International Finance, but does not his mentor's psychic teaching of the Christos-Logos of Light point to the Sabeans primitive cult of the stars and the serpent, out of which the "Semitic civilisation" arose? He knows nothing of his psychic mentors but what they have chosen to impart to him; might not their aim be de-Christianisation of the United States and establishment of this "Semitic civilisation," a Gnostic so-called "Christ

Democracy" ruled and directed by "voices unseen but living teachers"? As the *Jewish Encyclopædia* has pointed out, Gnosticism "was Jewish in character long before it became Christian."

A pamphlet was issued giving a general idea of the doctrine of this proposed "Christ Democracy," from which we give a few extracts:

"Do you know that there are men and women in this nation who are able to look into the immediate future with transcendent vision and discern accurately a complete metamorphosis of our present institutions along more wholesome lines? This means in plain language that they can see what improvements in our political and economic order are going to arise from this present period of distress and turmoil.

"They see these improvements crystallising between 31 January, 1933, and 4 March, 1945, both dates written large in Great Pyramid Prophecy. They see a real democracy established in the United States, under the conditions of which the following innovations are to be effected without altering our governmental structure in the slightest:

"A *Christ Democracy* under which the entire nation has been turned into a Great Corporation with its voting citizens the Common Stockholders.

"A *Christ Democracy* in which these Common Stockholders as one of the principles of citizenship, automatically and irrevocably receive a monthly dividend of 83.33 dollars from the Corporation to assure them a livelihood, and for ever keep them from starvation attendant on unemployment.

"A *Christ Democracy* in which large sums of the Great Corporation's dividend-paying Preferred Stock are issued to the citizens in varying amounts from the lowest to the highest, to furnish them with incentives towards initiative, industry, ambition, and thrift—such Stock paying dividends in addition to the Starvation Dividend of the Common citizenship stock, which cannot be bought, sold, or exchanged or otherwise manipulated by predatory groups or individuals.

"A *Christ Democracy* in which annual production is strictly regulated by the consuming capacities of the whole citizenry and not by their monetary buying power.

"A *Christ Democracy* in which money in form of currency is discarded as archaic, and all citizens do business by a form of Cheque through a Federal Bank, which cheque is only used once

exactly like express money orders of the present.

"A *Christ Democracy* in which all rights to private and personal property are militantly conserved and protected by the Government.

"A *Christ Democracy* in which there are no more taxes on the citizen of any description, taxation being as archaic as currency.

"A *Christ Democracy* in which there are no rents for the occupancy of homestead property, rents being as archaic and predatory as currency taxes, and interest, but replaced by a system under which every occupant paying to live in a structure is engaged in buying that property, either in whole or part.

"A *Christ Democracy* in which foreclosures on property for any nature whatsoever are illegal.

"A *Christ Democracy* in which all citizens enter a Federal Civil Service that is reconstructed upon an efficiency basis and graduated as to compensation according to a worker's industry or talents.

"A *Christ Democracy* in which all legislation, no matter what its character, cannot become law until it has been passed upon a private vote of 51 per cent. of the citizenry to whom it applies.

"A *Christ Democracy* in which dishonest or incompetent officials can be instantly recalled by a 51 per cent. vote of the citizenry in any district wherein they function.

"A *Christ Democracy* in which all voting, either for or against office holders, is done through the postal service instead of the cumbersome and archaic polling place.

"A *Christ Democracy* in which all votes so cast, for or against a man or a measure, are preserved as public property and fully published, thus forestalling dishonest tally of returns.

"This neither Socialism nor Communism, but an entirely different principle in human government which endured for 300,000 years in Atlantis, over untold generations in Peru before the coming of Spaniards, and for 2,500 years in China before the overthrow of the Manchus—details concerning which are rigorously suppressed and censured by modern educational institutions supported by endowments from the present predatory element in the modern barbaric State."

Such is the Government Plan proposed by William Pelley's "Elder Brother," under a mysterious "Prince of Peace."

The following is a further example of the methods of these invisible wire pullers who would govern the

world through trained and psychically developed men and women. In this the Psychical Research of America appears to be involved.

A friend in America sent us a little book, *Let us in*, which purports to be communications received in 1931 from Professor William James, who died in 1910. It is said, however, by one who for years lived near him, that this book does not represent James either living or dead! Judging from the contents, it can be concluded that behind that name is in reality one of these mysterious master minds. In this case a group of two men and a woman (the receiver) were used as mediums, one being Bligh Bond, then editor of *Psychic Research* for the American Society of Psychical Research, also well known to Spiritists and Illuminés in this country through his Glastonbury books, *The Gate of Remembrance* and *The Hill of Vision*. In a note to this book he writes: "Their unseen control (William James and his group) of the policies of *Psychic Research* has again and again been impressed upon me in the course of my daily work here." A few extracts from *Let us in* will give an idea of this secret communicator and his aims in using this group, giving teaching which, when published, would orient the psychically inclined public, drawing others into his net.

Their God is the God of Masonry, the Yahveh of the Jews: "The inner secret of evolution is that God, the *life principle*, is evolving from within his creation every part thereof. . . ." Of the Manichæan dual forces, light and darkness, good and evil, it is said:

"It is of the utmost importance that men on earth should fully realise the existence of these two camps and avail themselves of the help of the Light-Bearers [Luciferian] whose weapons are love and life. . . . The forces of ignorance have also incarnated, and it is that war between darkness and light that is now upon us. . . . The substance which we call love is more enduring than steel . . . there are laws connected with its use."

It is the magnetic fluid of the Rosicrucians! "It is the primary stuff of the universe. It is God himself, the

Ultimate (life-force). . . . It is manipulated by thought and will."

For mental healing: "By your faith in the existence of this great primary substance you are capable and at liberty to employ it. Your spoken word or clearly formulated thought is the wire, as it were, over which you conduct the power to the person in need. . . . Then call us in!" This magnetic healing, therefore, means linking the patient to these Master-minds! And this is to be used to remove so-called "invading entities," but these communicators must themselves be included under that term, for they say: "In reality it is not a case of let us in; we are already in, and we want you to know it; already in for good or ill!"

Again for political purposes:

"Sit right where you are and turn the power of your thought as directly on that far-away and perhaps powerful leader, calling upon the help of your own special psychic forces (guide) to aid you in bringing the God-power upon that person or group of persons! . . ."

to co-operate with or controvert their schemes as suits these masters! Again opening up a focal point of attack for these hidden manipulators! In a similar way the members of the R.R. et A.C. were taught to concentrate on Russia in 1917-18!

Of Russia it is said:

"The Russian problem is of the utmost importance. The whole universe is constructed on the principle of focal points. . . . Russia is the place where, by common consent of forces outside your ordinary ken [!], an experiment is being launched which is intended to involve the whole human race. This has been foreseen for centuries. *The events which led up to it, the seed from which it sprang, were sown ages ago!*"—Illuminising Judaism!

What was said by the Mason de Luchet of Illuminism in 1789 is just as true to-day: "There are a certain number of people who have arrived at the highest degree of imposture. They have conceived the project of

reigning over . . . opinions and of conquering the human mind."

The *Morning Post* New York correspondent on 13 May, 1935, reported:

"An editorial defence of a report by Dr. Harold Cummins, published in London, on ectoplasmic finger-prints, has caused the American Society of Psychical Research to dismiss Mr. Frederick B. Bond, editor of its journal. . . .

"Following his dismissal, Mr. Bond made the charge that the policy of the trustees was fixed by a group 'more or less pledged to support a particular interest, namely, the mediumship of Mrs. Crandon ["Margery"] and the advocacy of its supernatural character.' This is the second time that American psychical circles have split over 'Margery.'"

So much for the value of investigations carried out by the Psychical Research Society; they so often drift into nothing but Spiritualistic séances and playing around with mediumistic phenomena.

CHAPTER XIII

SECRET SOCIETIES IN AMERICA, TIBET, AND CHINA

THE A.M.O.R.C.—*The Ancient Mystic Order of the Rosy Cross* or *Antiquæ Arcanæ Ordinis Rosæ Rubæ et Auræ Crucis*—whose Supreme Grand Lodge is now in San José, California, was founded by Dr. H. Spencer Lewis, formerly president for many years of the New York Institute for Psychical Research. He went to France, it is said, in 1909, and there the European Rosicrucian Supreme Council agreed to his plans and authorised the French Jurisdiction to sponsor them. He returned to America, and after much official activity their Supreme Council was organised in New York City, 1 April, 1915, and in 1916 a national convention was held at Pittsburgh, in Pennsylvania; a constitution was adopted, and the order founded, which is now said to be worked under a Charter received from the International Council in Europe.

They claim that “in the United States, etc., there are College, University, and Lodge branches as well as study groups in every important city and town”; also that its foreign jurisdiction includes Grand Lodges “in England, Denmark, Holland, France, Germany, Austria, Russia, China, Japan, East Indies, Australia, Switzerland, and India. The College of the Order in the Orient is located in India.” They have also a centre in London and apparently headquarters in Bristol. Their magazine is called, *The Rosicrucian Digest*.

They say they are “not affiliated or connected in any way with any other society, or with any cult or movement,” but it is curious to note the similarity of name with that of the Inner Order of the Stella Matutina—*Ordinis Rosæ Rubæ et Auræ Crucis*—which has also

a centre in Bristol! Further, besides having, according to René Guénon, several theosophists as adherents, Mrs. Ella Wheeler Wilcox, they say, was one of their strong co-workers, and we know that her poems, for example "New Thought Pastels," are also variously quoted in support of the ideas both of the New Thought Movement and Max Heindel's Rosicrucian Cosmo-Conception. From information received from America, 1930, we learn that A.M.O.R.C. had its temple 'in Boylston Street, Boston, Mass.; the Imperator was Harve Spencer Lewis, Ph.D., F.R.C., who was also said to be Member of the Supreme Council R.C. of the World, Legate of the Order in France, Ordained Priest of the Ashrama in India, Honorary Consular of the "Corda Fratres" of Italy, Sri Sabhita, Great White Lodge, Tibet, Rex Universitatis Illuminati, and Fellow of the Rose-Cross College of the Rosicrucian Order. They finally claim to be the only Rosicrucian organisation in America invited to take part in all recent international conventions or Council sessions held in foreign lands.

They look upon Egypt as one of the early arcane schools of Light, hence their pamphlet, *The Light of Egypt*, by Sri Ramatherio, 1931, in which they tell us that their symbol is the cross with a single red rose in the centre: the use, they say, of more roses is not the ancient emblem. The Steinerites and Max Heindel use seven! The R.R. et A.C. has one in the centre of the cross, which is divided into twelve, seven and three petals—the zodiac, planets, and elements, a symbol of the universe—and in its heart is again the rose of ruby and the cross of light, the whole signifying man or the microcosm crucified on the cross of Illuminism, sacrificed to the ambitions of the Power behind the Order. In the registered emblem of the A.M.O.R.C., above the Red Cross of sacrifice, is the Hebrew Talisman of power, the Signet or Seal of Solomon, the interlaced Triangles—as above so below.

In the U.S.A. they advertise their Order by holding national conventions and by hundreds of newspaper and magazine articles showing forth the advantages offered,

In this country, by full-paged magazine advertisements, they promise personal power, success, health and prosperity to be attained by means of "atonement with the Cosmic creative forces and inspirational guidance." They claim to be non-sectarian, with no limitations of race or sex, and they believe in universal brotherhood, as do most other such cults. They further claim to be the One Rosicrucian movement throughout the world operating as a unit.

One of their methods for attaining this unity is a form of private correspondence-teaching, for study and experiments in development of the psychic centres and aura, and also methods for using the law of the Triangle, involving breathing exercises, vibrations, thought forms, rhythm, methods and experiments for receiving Cosmic Illumination, all to be used and tested in daily affairs! It is suggested that part of every Thursday evening should be set aside for these experiments and concentrations, "For this is the Rosicrucian Night throughout the world, and it means greater power through the multitudes who are thus attuned." And in this union universal and international, the A.M.O.R.C. offers its members association with the master-minds of the laws of nature—the Brethren of the Rosy Cross.

They talk of the urge of the Cosmic-Mind, the still small voice which they call intuition, but is it not rather the voice of the international master minds who, under cover of "saving civilisation," are seeking to pervert it and dominate the world through the united and oriented dupes of all these never-ending illumined societies?

CONFEDERATION OF INITIATES

Another Rosicrucian group is the Secret School, Confederation of Initiates, using the Philosophical Publishing Company, Beverly Hall, Penn., U.S.A., and we are told the latter superseded the Humanitarian Society, founded in 1864, under the name of Rose-Cross Aid, by

Dr. Paschal Beverly Randolph—friend of Lincoln—who also, it is said, started the American true Rose-Cross Order in 1852. The Illuminati Rose-Cross College was founded in the United States in 1774.

The present head of the Philosophical Publishing Company is R. Swinburne Clymer, M.D., descendant of George Clymer, who signed the Declaration of Independence; he practises in Philadelphia, lectures in various medical colleges, is now about fifty-nine years old, and a 32nd degree Mason. In 1932 he was Supreme Grand Master of the Order Sons of Isis and Osiris—38 degrees, supports the College of the Holy Grail and the New Church of Illumination. All three movements are included in Man-Isis, the New Order of the Ages. Man-Isis teaches the development of the ancient fire, the spark of the Cosmic Christ, the dual creative forces in man, bringing about deification; they welcome the coming of the Grand Master John as forerunner to Apollonius of Tyana, and to them the Essenes represented the Great White Lodge (Jewish!). They profess to embrace the esoteric side of all religions.

Dr. Clymer has written many books on Rosicrucians and their teachings, and some, at least, have been fully endorsed by the mysterious International Secret Council of Nine, which apparently direct the Confederation of Initiates. We have the following message purporting to be issued by this Council with regard to the admission of aspirants, dated 5 February, 1932:

“ This is the New Dispensation, and the work of the Spiritual and Mystical Fraternities must be re-established throughout the world, so that all peoples may be taught the Law and thereby enabled to apply it towards universal improvement as the only means of saving mankind. . . . We, the Council of Nine, have selected your organisation, as one of the oldest in America, to help do this work. This must be brought about in such a manner that there can be no question of personal self-interest. May we suggest that you select as your method that of the pre-Christian Essenian Order in which Jesus was trained [?] . . . accepting in good faith all students who apply, on an absolutely freewill basis,

instructing them in the ancient manner and permitting these students to compensate you on an exchange basis? . . ."

(signed) COMTE M. DE ST. VINCENT, *Premier Plenipotentiaire of the Council of Nine of the Confraternities of the world.*

It is said that Dr. Randolph's writings "positively fix the Secret School in France." Further, he thus "authoritatively" explains Rosicrucians:

"Many, though by no means all, the alchemists and hermetic philosophers were acolytes of the vast Secret Brotherhood which has thrived from the earliest ages . . . the members of this mystic union were the Magi of old, who flourished in Chaldea ages before one of its number left his native plains and on foreign soil founded the Hebraic confederation. They were the original people of Saba, the Sabians, who for long ages preceded the Sages of Chaldea. They were the men who founded the Semitic civilisation. . . . Of this Great Brotherhood sprung Brahma, Buddha, Lotze, Zoroaster, the Gnostics, the Essenes, and there Jesus, who was himself an Essene, preached the sacred doctrine of the Fountain of Light. . . . They were the men who first discovered the significance of fire. . . . Whatever of transcendent light now illumines the world, comes from the torches which they lighted at the Fountain whence all light streameth upon that mystic mountain [of initiation]. . . . There is nothing original in Thaumaturgy, Theology, Philosophy, Psychology, and Ontology, but they gave it to the world. . . ."

Rosicrucians, therefore, are Illuminés of that Magical Cabala of the Jews, born by the Waters of Babylon!

As Dr. Clymer quotes in his *Philosophy of Fire*:

"There is in Nature one most potent force, by means of which a single person, who would possess himself of it, and know how to direct it, could revolutionise and change the whole face of the world. This force was known to the ancients and the secret is possessed by the Secret Schools of the present day. It is a universal agent, whose supreme law is equilibrium; and whereby, if science can but learn how to control it, it will be possible to send a thought in an instant around the world; to heal or slay at a distance; to give our words universal success, and to make them reverberate everywhere."

It is always the same explanation;

"There is a Life Principle, a universal agent, wherein are two natures and a double current of love and wrath. This ambient fluid pervades everywhere . . . the Serpent devouring its own tail. . . . With this electro-magnetic ether, this vital and luminous caloric, developable in everyone, the ancients and alchemists were familiar. . . . Quiescent, it is appreciable by no human sense; disturbed, or in movement, none can explain its mode of action except the Initiate, and to term it a 'fluid' and to speak of its 'currents' is but to veil a profound mystery under a cloud of words."

Like the Jews of Alexandria, Dr. Clymer teaches that the Sacred books of all religions, including those of the Jews and the Christians, are no more than parables and allegories of the Secret Doctrines of the inner Mystery, the "creation or evolution of worlds and of man. In the Secret Doctrine there was not one Christ for the whole world, but a Potential Christ in every man." That is an illuminised man, the Pentagram!

Speaking of the Greco-Judaic literary falsifications of the Jewish School of Alexandria, Silvestre de Sacy notes in Saint-Croix's book on the *Mysteries of Paganism*, 1817:

"If some writers of to-day, notwithstanding their profound learning, appear to be dupes of these impostures, it must not be forgotten that often the indulgence in paganism increases proportionately as the respect for revealed religion diminishes, and that those who find in the mythology and beliefs of the Greeks, the fundamental dogmas of an enlightened and spiritual religion, or a system of subtle and transcendent philosophy, are oftenest, in fact, those who see in the Old and New Testaments only a mythology made for the childhood of society and adaptable only to simple and rude men."

JULIA SETON

Another of these de-Christianising groups of Illuminati is "The Modern Church," and its School of Illuminism, claimed to be founded in 1905 by Dr. Julia Seton for the purpose of preparing the way for the "New Civilisation." She calls herself an international

lecturer for U.S.A., Europe, and Australia. She tells us that the

“‘New Church’ . . . is redeemed out of all nations, all races, all peoples, all creeds, into the One Life that is in all [universal life-force] . . . shown forth in non-resistance, love, service, and worship. . . . The Illuminati School is the modern school of higher psychology and mysticism, where ancient and occult wisdom is revealed. It teaches new methods of social, ethical, industrial, religious, international, and national liberty. The teaching is standardising the world and passing all thought into one great universal impulse.”

Again she writes: “The New Age mind asks, ‘What is God?’” and the answer is:

“God is Cosmic Spirit, manifesting in all and through all as a ceaseless unerring intelligence; all nature is the body of God, and manifests as a perfect plan of creation. . . . All things emerge new-born from Cosmic Spirit, all things return reborn to it. *Cosmic Spirit is waiting to be acted upon and man is the actor.* . . . It cannot choose but bring forth after the kind of intelligence which commands it. . . . Man is the highest expression of Cosmic Spirit in form on earth. He is not part of God, nor a creation by God; he is universal Intelligence or Cosmic Spirit itself. . . .”

That this is no new religion any student of ancient pantheistic creeds will recognise. As M. Flavien Brenier, in *Les Juifs et la Talmud*, says:

“Now the dominating philosophic doctrine among learned Chaldeans . . . was absolute pantheism . . . identified as a kind of breath of Nature, uncreated and eternal; God emanated from the world, not the world from God . . . ideas which they [Hermetic Freemasonry] have inherited from the alchemists of the Middle Ages, who held them from the Cabalistic Jews.”

Here we have the mindless-mind, the blind God of Dr. Julia Seton’s “Modern Church,” which is waiting to be acted upon by man! Thus do we see in the making the negative illumined “New Civilisation” standardised into one great universal impulse set in motion by the Master minds of the “Great White Lodge,” in the

name of Higher Psychology and Mysticism. It is Luciferian perversion, an obsession.

ROERICH

Another destroyer of Western civilisation is Nicholas Roerich and his "New Era" creed.

In 1925 Serge Whitman wrote, in the *Foreword*: "We who search the paths of international understanding and the structure of universal peace, must look upon Roerich as the apostle and forerunner of the new world of all nations."

Nicholas Roerich, a Russian living for a time in America, is a world-known painter, philosopher, and scientist. He was secretary of the Society for the Encouragement of Arts in Russia and director of its school, organising and co-ordinating the native and new impulse in painting, music, drama, and the dance, and his work was appreciated by such men as Andriev, Gorky, Mestrovic, Zuloaga, Tagore, and others who represented the *newness*. Later he was invited to exhibit his paintings in America, and remaining there, he continued his work, uniting arts so as to unite men. For that purpose he established the Corona Mundi, which in 1922 finally took the form of the International Art Centre of the Roerich Museum, New York.

In 1929 he presented the Roerich Museum, which contained 734 of his own paintings, to the American nation. The other affiliations to the Roerich Museum are: the Master Institute, 1921, for teaching his new ideals in all arts; the Roerich Museum Press, 1925, to spread the New Era ideals by publication of books; also Urusvati, Himalayan Research Institute, 1928, for scientific research in medicine, botany, biology, geology, astrophysics, archæology, etc. Branches and groups of the Roerich Society have been organised in Europe, Asia, Africa, South and Central America, and the United States.

From 1924 to 1928 he headed an expedition which passed through India, Tibet, Turkestan, and Siberia. His

diary of these wanderings is given in his book *Altai Himalaya*, which is illustrated by many reproductions of his mystical paintings. In his other book, *Heart of Asia*, Part II, Shambhala—he gives an account of what he believes this New Era will mean. It is the key to his work and philosophy, and his resultant world influence. A few extracts will make this clear:

“In the limitless desert of the Mongolian Gobi, the word Shambhala, or the mysterious Kalapa of the Hindus, sounds like the most realistic symbol of the great Future. . . . In the Temple of Ghum monastery, not far from the Nepalese frontier, instead of the usual central figure of Buddha you see a huge image of the Buddha Maitreya, the coming Saviour and Ruler of Humanity [probable date 1936]. . . . The teaching of Shambhala is a true teaching of Life. As in Hindu Yogas, this teaching indicates the use of the finest energies, which fill the macrocosm [universe], and which are as powerfully manifested in our microcosm [man] . . . [it expresses] not a mere Messianic creed, but a New Era of mighty approaching energies and possibilities . . . the epoch of Shambhala will be attended by a great evolutionary momentum. . . . The teaching of Life by the Mahatmas of the Himalayas speaks definitely of it. . . . That which but recently was commonly known as the teaching of will power and concentration has now been evolved by Agni Yoga into a system of mastering the energies which surround us. Through an expansion of consciousness and a training of spirit and body, without isolating ourselves from the conditions of the present day, this synthetic Yoga builds a happy future for humanity. . . .

“Agni Yoga teaches: ‘Understand the great meaning of the psychic energy—human thought and consciousness—as the great creative factors. . . . People have forgotten that any energy once set into motion creates a momentum. It is almost impossible to stop this momentum; therefore every manifestation of psychic energy continues its influence by momentum sometimes for a long time. One may already have changed his thought, but the effect of the previous transmission will nevertheless permeate space. In this lies the power of psychic energy . . . [in order to be receptive to this psychic energy man’s nerve centres must be developed]. The centre of the third eye [pineal gland] acts in co-ordinance with the chalice [heart or feeling knowledge] and with kundalini [sex force]. This triad characterises in the best way the basis of activity of the approaching epoch. [That is

pervverting sex-force to bring about illumination and induce negative receptivity!] . . .

"During the development of the centres humanity will feel incomprehensible symptoms, which science, in ignorance, will attribute to the most unrelated ailments. Therefore the time has come to write the book of observations regarding the fires of Life. . . . Physicians do not neglect!"

One might well wonder how many of present-day mental, moral, and bodily ills are due to the psychic practices of these innumerable esoteric and illumined cults which actually obsess a large portion of modern humanity! It is the making of a monstrous robot set in motion by fiendish but unknown fanatics and madmen!

Although Roerich has written: "The evolution of the New Era rests on the corner-stone of Knowledge and Beauty," yet he says it is the Knowledge and Splendour of Shambhala! And the spirit of all Roerich's work has been described by Claude Bragdon in his introduction to *Altai Himalaya* as the search for "the hidden truth, the unrevealed beauty, the *Lost Word*, in fact." That is I.N.R.I.—*Igné Natura Renovatur integra*—All nature is renovated by fire. The fire of universal generation! The Serpent Power!

Thus the new world is to be unified by means of these cosmic and psychic energies, which would undoubtedly culminate in world domination and control by some very powerful and positive group superior over all others in development of will power and intense concentration, having profound knowledge of the laws of these energies, as well as of human nature and its weaknesses, using these energies to prepare and rule negatively developed men and women—a happy future indeed for enslaved humanity!

TIBETAN INITIATION

Writing in *Isis Unveiled*, Mme Blavatsky said:

"The astral and sidereal light as explained by the alchemists and Eliphas Levi in his *Dogme et Rituel de la Haute Magie*, and under the name of 'Akasa' or life-principle, this all-pervading force was known to the gymnosophists, Hindu magicians, and

adepts of all countries thousands of years ago; it is still known to them and used by the Tibetan Lamas, fakirs, thaumaturgists of all nationalities, and even by many of the Hindu 'jugglers.'"

Further, all Theosophists who derive their doctrines, in part or in whole, from Mme Blavatsky's writings believe their Masters to be either dwellers in Tibet or linked to some powerful hierarchy there.

In *Tibet's Great Yogi Milarepa*, edited, with an introduction, by W. Y. Evans Wentz, we are told that "throughout Tibet and extending into Nepal, Bhutan, Sikkim, Kashmir, and parts of Mongolia there are three chief schools of Buddhist philosophy." In Tibet the adherents of these schools are: (1) The Yellow Caps or Gelug-pas, the established Church of Northern Buddhism, wielding through its spiritual head, the Dalai Lama, both spiritual and temporal power. (2) The Kargyutpas or "followers of the Apostolic Succession." That is the transmission of the "Divine Grace" from the Buddhas through their Supreme Guru Dorje-Chang to the line of Celestial Gurus and thence to the Apostolic Guru on earth and from him to each subordinate Guru and by them through the Mystic Initiation to each of the neophytes. It is a veritable magnetic-chain. (3) The Red Caps or Adi-Yoga school, the Unreformed Church. The Yellow Caps acknowledge the superiority of the Red Caps in all questions connected more or less with magic and the occult sciences.

Then there are the Bons, known as Black Caps, surviving monastic orders of primitive pre-Buddhistic religion. Evans Wentz also compares the Kargyutpas with so-called Christian Gnostics, and says that, according to some Gnostic schools, "God the Father was mystically the Primordial Man, the *Anthropos* or I.A.O. (the life principle) comparable to the Adi-Buddha of the Kargyutpas and other sects of Northern Buddhism." In both faiths Deliverance depends on one's own efforts; there is a similarity in the initiation ceremony, and both use mantras; both personify the Female Principle in nature as "Wisdom," both believe in rebirth. To the Great Yogis there is one family, one nation—Humanity!

As for the Mystical Initiation, Mme A. David-Neel, in her *Initiations and Initiates in Tibet*, gives us many and enlightening details showing the close similarity of the methods and beliefs of the Lamaist sects to those of the many gnostic and cabalistic sects of to-day. In Tibet, the idea of a Supreme personal God, an eternal omnipotent Being, the Creator of the World, has never held sway; they consider nothing but the law of cause and effect, with its manifold combinations. Under the name of esoteric or mystical methods, Lamaists really include a positive psychic training and salvation [Liberation] is an arduous and scientific attainment. The Tibetan Initiation or "angkur" is above all the transmission of a power, a force, by a kind of psychic process, so as to communicate to the initiate the capacity to perform some particular act or to practise certain exercises which tend to develop various physical or intellectual faculties. There are three kinds of teachings, methods, and initiations: exoteric, esoteric, and mystic.

Exoterically there are powerful beings or "Yidams" who, they say, protect those who worship them. Esoterically these "Yidama" are depicted as occult forces, and mystics regard them as manifestations of the energy inherent in body and mind. Mystic Initiations are therefore psychic in character. The theory is that the energy emanating from the Master or from some more occult sources may be transmitted to the disciple who is capable of "drawing it off" from the psychic waves into which he is plunged during the celebration of the angkur rites. The disciple is offered an opportunity "of endowing himself with power."

By meditation the Masters develop in their pupils certain psychic faculties by means of telepathy or symbolic gestures, a strong form of suggestion, awakening ideas. Before a mystic angkur the initiating Lama for a few days or several months, according to the degree to be conferred, remains in a state of profound concentration, or as Mme David-Neel expresses it: "The Lama stores himself with psychic energy just as an accumulator stores itself with electricity."

After the initiation the aspirant goes into retreat, and mentally and physically prepares himself to receive the force which will be transferred to him. He regulates his religious practices, food, and sleep as directed by his Master. "He also endeavours to empty his mind of all reasoning activity so that no mental or physical activity may take place, and thus form an obstacle to the stream of energy which is to be poured into him." A certain degree of skill in the exercise of Yoga, principally the mastery of the art of breathing, is necessary for success. The candidate of the "Short Path," when seeking admission as a disciple, is reminded of the risks he runs of incurring dangerous illness, madness, and certain occult happenings that may cause death. Considering the forces being used, this can be understood. The disciple must have faith in his initiating Master and in the efficacy of the angkur he confers.

One can, therefore, realise the dangers to which the adept is exposed in these high mystic and psychic initiations, common to all gnostic and cabalistic sects, more especially when one remembers that in all such modern sects the initiating adept and teacher is himself merely an intermediary, oriented and controlled, carrying out the commands of some unknown and ambitious Hierarchy of Supermen who, as related by Mrs. A. A. Bailey of New York, would dominate the nations through such tools, moulded to occupy their several appointed posts, light bearers of darkness leading the peoples to commit mental, religious, national, and racial suicide so as to make way for some monstrous New Era, new civilisation, new subjective religion.

SECRET SOCIETIES IN CHINA

In *Les Sociétés Secrètes en Chine*, 1933, Lieut.-Colonel B. Favre shows the antiquity of these Chinese secret societies and how their methods and organisations are in many ways similar to those in Europe and elsewhere, and above all, how their influence was manifested during the revolts of the eighteenth and nineteenth cen-

turies. He states that discoveries made during little more than twenty years in Turkestan, China, Mongolia, Persia, and Afghanistan reveal a closer connection between ancient peoples than has hitherto been believed. The secret of these societies, he says, veils their work, and a complicated ritual, magical and religious practices, and ceremonies of initiation create among members, bound by an oath, the necessary atmosphere to awaken great enthusiasm. "To lead the people is to place the passions at the service of an idea." In China these political secret societies rest chiefly on Taoism and Confucianism, and the family and clan idea is utilised to bind members together.

He tells us that the Han Dynasty was one of the most brilliant in Chinese history; immense conquests brought the Empire in contact with distant peoples, cultural interchanges of the greatest importance were established, and during this period, when passions of all sorts were displayed in the extreme, secret societies flourished. After the fall of the Han, Buddhism attained considerable development, and among the ten great Buddhist schools or sects which arose in China, one of the most ancient was the *Lotus*, known as Amidism, founded in China in the fourth century. It was not primitive Buddhism, and possibly received its gods from Persia or Syria; later it was called *Lotus Blanc*, and was a religion of love, pity, and naïve devotion, which conquered China and Japan, and is strong to-day.

Later again, under the name "Association of the *Lotus Blanc*," it ceased to be a religious brotherhood. In the fourteenth century, still Buddhist, the sect burnt perfumes, practised divination, used pentacles, and was, above all, Messianic; they announced the incarnation of Maitreya, the future Buddha, so often looked for at various dates. Here the author notes the probable connection between the name Maitreya, the Persian Mithra, and the *Mi che ho*, the Manichæan Messiah. The *Lotus Blanc* having co-operated in the fall of the Yuan and Ming dynasties, had to assist in the overthrow of the Tsing. The "*Nuage Blanc*," sometimes confounded

with the Lotus Blanc, was, according to Father Wieger, tainted with Manichæism; its chief affected philanthropy, vegetarianism, invoked spirits, and his adepts, like the Manichæans, did not marry and refused to procreate. During the nineteenth century the affiliations of the Lotus Blanc exercised considerable influence over historical events in China, and to-day they still exist.

The *Triad* or Hong is an association, known under various names in China, and in the Chinese colonies of Sonde, Straits Settlements, and Indo-China; its origin is unknown, but it first appeared for certain in 1787. It is probable, the author says, that the Hong (Triad) was formed about the beginning of the eighteenth century, as it was spoken of from 1749 to 1832 in several official edicts, in connection with seditious movements in which it participated. The Chinese believe in occultism and magic; it is for them a scientific discipline, a philosophical and practical system which permits them to penetrate beyond the sensible and dominate the forces which surround them; it has its laws and logic. Their chief officer or "Venerable" was known as "Elder Brother." There are also many apparent links between the Triad and Freemasonry: both practise fraternity and aim at the moral perfection of mankind. They have the same conception of the Universe which is shown in the Chinese duality—Yin and Yang, and in Masonry by the Pillars of Jakin and Boaz. Both see the "Light" and a certain number of symbols and rites are common to both; the sign of Fire in Hong is also Masonic. One might ask, are they not both of Sabeist origin? According to Confucius, Chang-ti, the universal principle of existence, is represented under the general emblem of the visible firmament as well as under the particular symbols of Sun, Moon, and Earth.

The political activities of the Triad became intense during the years preceding the revolution of 1911. These secret societies acted for three centuries alternately in the revolutionary domain and in various forms of brigandage. Sun Yat-sen thus explains why the Nationalists from the beginning made use of this collec-

tion of men, vagabonds without family; the Nationalists could no longer confide their ideas to the élite, they had to put them into a receptacle of repulsive aspect, the Hong-men, which no one would dream of searching. These ideas were transmitted orally, following the tradition of secret societies, and were kept secret. Sun Yat-sen realised that he could no longer utilise them without danger after the overthrow of the Tsing. The survival of the Triad must therefore be looked for among the bands, red or not, who, after the civil wars, swarmed in most provinces devoting themselves to dark exploits.

Concerning these bandits and their societies the author quotes an open letter from a Tientsin journal, *Ta pong pao*, of 4 November, 1930, which was called "Brigands in the region of K'ouang p'ing." It said that after the fall of the Ming dynasty when the revolt aimed at overthrowing the Tsing in order to restore the Ming, secret societies gathered together these vagabonds or bandits into the Society of the Ko-lao houei, the "Old Brothers." Most masters of junks and sampans are affiliated to bandits, and the affiliated members must be closely united, observe justice, be subject to rigorous discipline; those who default must be severely judged; all are equal and must not give themselves up to debauch and robbery. They pay homage to ancestors of dynasties; entering their own houses they must revere the Heaven, the Earth, Sun, Moon and Stars, the saints, the Masters of the three doctrines and the five elements. A secret language is used, and they recognise each other by questions put and answered as required.

Therefore, Colonel Favre adds: "These men within these associations have a statute, a ritual; but mystic habits have disappeared; the ritual is democratised, it remains religious and moral. But there is something paradoxical in it since those bands live on cruelty and pillage." The same apparent paradox is found in modern secret societies in Europe and America; superficially they appear religious and moral bodies, but under all runs the eternal cry of revolt: "Everything, yes, everything must be destroyed, since everything must be renewed."

CHAPTER XIV

THE SYNARCHY OF AGARTTHA

MARCEL LALLEMAND writes in *Notes on Occultism*: "Under the influence of Theosophy, occultism is associated with visions of libraries buried in the caves of the Himalayas." For many years much has been written among certain of these secret societies about the mysterious hierarchy and subterranean libraries of Agarttha. Having read *Mission de l'Inde en Europe, Mission de l'Europe en Asie*, written in 1886 by Saint-Yves d'Alveydre, we are led to conclude that it is more or less symbolic, that Agarttha is of no one country, of no one nation, but universal; that the hierarchy is, apparently, a group of cabalistic and gnostic magi and initiates, having links with the Jewish School of Alexandria, seeking by means of unification, through many Judæo-Christian sects, to dominate and secretly rule the Western World and eventually unite the East with the West; that in all probability the mysterious subterranean libraries merely consist of what is known as the "Akashic Records"—akasa meaning ether, which according to these initiates has imprinted upon it all past, present, and future world happenings. Therefore they claim to be able to tap the ether and get back the nature and beginnings of pre-historic man and ancient civilisations, as for example their mystical accounts of the Lemurian and Atlantean epochs.

In writing of these ancient epochs of Lemuria and Atlantis Edouard Schuré in *From Sphinx to Christ* explains: "Dr. Rudolf Steiner, endowed with esoteric knowledge and highly developed clairvoyance, has furnished us with many novel and striking glimpses of the physical and psychical constitution of the Atlanteans in relation to anterior and posterior human evolution."

There is, however, reason to suspect that Steiner's clairvoyance was more or less the thought-forms of his powerful Masters using him as an instrument to restore the mysteries and illumine the Western World. Moreover, his teachings on the evolution of the world and man are wholly based on these said visions of the primary, Lemurian, and Atlantean epochs, and the result is like some horrible nightmare, entirely anti-Christian, reeking of ancient Sabeism intermingled with the perverted Christianity of the Hellenised Jews of Alexandria.

Schuré, Max Heindel, and Steiner himself in his *Outline of Occult Science*, all expound this mythological mystery. The early Lemurians are described as eyeless, mindless, vapoury hermaphrodites, ruled by planetary gods, guided by angels, and aided by Luciferian spirits. Later the sexes were separated, bringing terrible sexual disorder, and finally Lemuria was submerged. According to Schuré the priests of Ancient Egypt preserved the tradition of a vast Continent which had formerly occupied a great part of the Atlantic Ocean from Africa and Europe to America, and of a powerful civilisation which was engulfed in some prehistoric catastrophe. The priests claimed to have received it from the Atlanteans themselves through some far-back connection; in turn they told Solon of the tradition, and Plato, borrowing from him, wrote of it in his dialogue, the *Timæus*. The whole tradition is a vast legend, although there are scientific proofs that such a Continent had probably existed. Some of the Lemurians, it is said, survived and settled in Atlantis, which, as Schuré explains, was a tropical Eden with a primitive humanity; then came a long period of wars, followed by a Federation of Initiate-Kings, and finally decadence and a reign of black magic, and the Continent was gradually rent and destroyed by subterranean fires.

These primitive people, according to Schuré, were powerful psychics: "His sparkling serpent-like eye seemed to see through the soil and the bark of the trees and to penetrate the souls of animals. His ear could hear the grass growing and the ants walking"; they

spent their nights in astral dreams and visions, believing they contacted and conversed with the gods. Again Steiner says that the Atlantean Kings had spirit guides in human form, "Messengers of the Gods" (Elder Brothers), who actually ruled men through the kings. As he explains, these guides were under Luciferian influence, but used it progressively to free themselves from error by becoming initiates of the Solar-Christ Being—they became *Illuminés*! They imparted the mysteries to disciples and in fact became Christ-oracles. Matter in the form of Ahriman came along and intellect was born and the gods receded from among men. In the later Atlantean evolution the mysteries, he said, had to be kept secret so that the knowledge of how to control and direct Nature's forces should not be used for evil and sensual purposes, but in time these powers became known, black magic became rampant, and Atlantis was destroyed.

Then according to Steiner, Europe, Asia, Africa, etc., were colonised by the descendants of Atlantis and with them came the initiates of the oracle-mysteries. Yarker in his *Arcane Schools* states: "When the island of Atlantis sank a pass was reft which drained the Desert of Gobi. . . . Tibet has preserved many details of the wars of this lost Atlantis, charging the cause of its destruction to the cultivation . . . of black magic." Further he quotes the *Popul-Vuk*, or *Book of the Azure Veil*, of the Mexicans which tells us that these Atlanteans were a race that "Knew all things by intuition," and repeats the charge of black magic. Yarker adds: "This book allegorises and personifies the forces of nature." Thus we might conclude that much of the legend of Atlantis is also an allegory, personifying Nature's secret and perceptible forces, as found in all mythologies. And upon this web woven out of the astral light Steiner has built up much of his Occult Science and Christian Illuminism.

In support of our opinion of the nature of Agarttha we quote from the above book by Saint-Yves d'Alveydre. He explains that "the name Agarttha signifies impossible to be taken by violence and inaccessible to anarchy." In itself he says it is a Trinitarian unity and Synarchy of

Judæo-Christians, as opposed to "general government by brute force, that is, military conquest, political tyranny, sectarian intolerance, and colonial rapacity." Everywhere to-day it looks as if an attempt were being made to rule the world by some such Synarchic hierarchy of men, politically, religiously, and economically.

He continues :

" Suffice it to know that in certain regions of the Himalayas, among twenty-two temples representing the twenty-two Arcana of Hermes (the cabalistic keys of the Tarot Cards) and the twenty-two letters of certain sacred alphabets (among others Greek and Hebrew), Agarttha forms the mystic *Zero*, the undiscoverable. The Zero, that is to say, All or Nothing, all by harmonious unity, nothing without it, all by Synarchy, nothing by Anarchy."

The Zero is the *Fool* of these Hermetic Arcana, whose symbol is air, and which is found on one of the paths uniting the Sephiroth of the Supreme Creative Triad at the summit of the Cabalistic Tree of Life. It represents idealism which has lost its foothold on the material world; metaphorically speaking, it is in the air!

" The sacred territory of Agarttha is independent, synarchically organised, and composed of a population rising to the figure of nearly 20 million souls." That is, Yogis, adepts, and initiates, who, all over the world, practise Yoga, Eastern or Western, and are united on the astral by the magnetic life-principle which penetrates all peoples and all nature. " Agarttha is a faithful image of the eternal Word throughout all Creation." Its symbol is the Triangle of Fire, the manifestation of the Creative Principle. " The highest circle and the nearest to the mystical Centre is composed of twelve members. These last represent Supreme Initiation, and correspond, among other things, to the Zodiacal Zone. In celebrating their magical Mysteries they wear the symbols of the signs of the Zodiac, as also certain hierarchic letters." They also represent the twelve tribes of Israel.

" These libraries, which contain the true substance of all ancient arts and sciences going back to 556 centuries, are inaccessible to all profane eyes and to all attacks. . . . Alone in

his Supreme Initiation, the Supreme Pontiff, with his principal assessors, holds the complete knowledge of the sacred catalogue of this planetary library."

He alone possesses the key to open it and the knowledge of the contents of this "Cosmic Book." Therefore there is reason to put these libraries down as "Akashic Records," said to be opened and read by means of Hermetic and Cabalistic magical symbols and formulæ.

Further, he says, the priests and learned men, by entering into this Ancient and Universal Alliance, wherever there was to be found the grave of a vanished civilisation, "not only would the earth deliver up its secrets," but these men would have the golden key of entrance, and would gain complete knowledge of them. "On the spot they would piously rebuild the antiquity of Egypt, Ethiopia, Chaldea, Syria, Armenia, Persia, Thrace, the Caucasus, and even the plateau of High Tartary." By Illuminism all would be known from the highest heaven to the central fire of the earth. There would be no evil, intellectual, moral, or physical, for which union of Man with Divinity could not bring a certain remedy. It is wholly a work of magic, as is Agarththa itself.

"Finally, to pass from the public law of to-day to the Synarchic Alliance of to-morrow, it will be sufficient for us that circumstances should allow a Sovereign Pontiff to rise up at the head of the whole social Judæo-Christian body, to set up its Authority and synthetic spirit and, supported by the conscience of all peoples who are attentive to the voice of truth, to call Governments to the law of intelligence and love, which should reunite and reorganise them."

Then we appear to come to a League of Nations:

"For the first time, European States will be able without danger, under guarantee of this great intellectual and arbitral Authority, supported by the public conscience of Europe, to proceed to enthrone a general Government of Justice and not of diplomatic ruse and military antagonism. For the first time under the double guarantee of these two Supreme Councils, the Teaching Authority and this Power of Justice, Emperors, Kings,

or Presidents of Republics forming an integral part of the latter, will be able to call Judæo-Christian nations to form a great economic assembly. Thus the Synarchy can accomplish itself *ex-cathedra* under the banner of the European Sovereign Pontiff, and become accessible to all Judæo-Christians without exclusion of cults, universities or peoples. This supra-national reorganisation is the possible corner-stone of the whole European social State. . . . This holy, pacific, synarchic authority, fifty-five thousand years old, uniting Science and religion, blessing all cults, all universities, all nations, embracing entire Humanity and Heaven in one and the same intelligence, in one and the same love. . . . In fact, it is not an ordinary work, nor can any century undertake it without the aid of initiates of the highest grade, this synthetic work which was accomplished at Alexandria under the invisible breath of Christ; although under the eyes and hand of Cæsarism, the Epoptes who, visible or invisible, presided at this synthetic work had to mask esotericism under exotericism, Israelito-Christianity under Helleno-Christianity. . . . It is thus that the Helleno-Christianity included nominally or really all the degrees corresponding to the initiations of the ancient universities, of the Jewish Cabala, of Chaldea, of Egypt, of Thrace, etc. . . . In all antiquity the Law signified the Science of things natural, human, and divine."

He further speaks of

"The Cosmic Mysteries such as are revered not only by Judæo-Christian cabalists, such as are practised in secret, not only by the actual disciples of John the Baptist and certain esoteric schools of Cairo, Sinai, Arabia, but also as are scientifically professed by the Magi of Agarttha."

Again he explains: "This spirit is always that of the Universal Alliance of all members of Humanity, that of the indissoluble Union of Science and of Religion in all their universality." Now we know that, according to himself, Steiner's mission was: "To link together Science and Religion. Bring God into Science and nature into religion, and so fecundate anew Art and Life." It was Agarttha too "who, at the beginning of modern times, everywhere renewed, through the Judæo-Christians, the thousands of associations developed to-day under the name of Freemasonry." As Schuré

wrote: "The tradition of esoteric Christianity, properly speaking, is directly and uninterruptedly attached to the famous and mysterious Manes, founder of Manichæism, who lived in Persia in the fourth century." This sect arose out of the influence of the Jewish School of Alexandria.

Like Mazzini who cried: Associate! Associate! Associate! Saint-Yves d'Alveydre's cry was:

"Synarchy! Synarchy! Synarchy! thus save your tiaras, your universities, your crowns, your republics, all that is yours, all, including what was legitimate in the Revolution of 1789 in its social promises, that the Synarchy Judæo-Christian alone can maintain and accomplish. Unite in that Law, teaching bodies, ecclesiastic or laic; juridical bodies; economic bodies."

Once more Steiner's teaching corresponds, for his "Threefold State" is Economic life; Public Rights; Intellectual and Spiritual life—religion, teaching, art, etc.! In conclusion:

"This holy Agarththa which I have revealed to you in this present book is anti-sectarian *par excellence*, and far from using its influence over Asia to obstruct a European Synarchy, it only awaits a gesture from you, in this sense, to give you gradually the fraternal communion of all sciences, of all arts which it conceals under the secret of the Mysteries, the nomenclature of which is contained in the texts of our admirable Judæo-Christian Religion. . . . Thus, finally united anew by the Synarchic Law, the Judæo-Christians of the Promise and with them the other human communions will see above in the clouds, surrounded by angels, spirits, and souls of saints the glorious body of Christ, and behind the solar aureole of his head, the Triangle of Fire bearing the sacred name of Yod, He, Vau, He [the Tetragrammaton of the Jews and the Gnostic Solar Christ!]."

And to-day are we not fast coming under the threefold Law of some such secret Synarchy: *Religions*—the cry of unification of sects and cults under the propaganda of the New York Theosophist, Mrs. Alice A. Bailey, under her Tibet Master and Hierarchy of Supermen—one family, one humanity, one life? Also in the earlier

"Parliament of Religions," in Chicago. *Economic*—the insidious P.E.P.—Political Economic Planning—of Israel Moses Sieff, which has got such a hold upon this country and is in apparent partnership with G. D. H. Cole's Principles of Economic Planning which has appeared under the banner of Zionism and Freemasonry! *International Politics*—the Judæo-Masonic League of Nations!

In 1869 the Chevalier Gougenot des Mousseaux wrote in his book, *Le Juif, Le Judaïsme et La Judaisation des Peuples Chrétiens*:

"The anti-religious but, above all, anti-Christian efforts which distinguish the present epoch have a character of concentration and *universality* which marks the stamp of the Jew, the supreme patron of the unification of peoples, because he is the cosmopolitan people *par excellence*; because the Jew prepares by the licence of *libre-pensée*, the era called by him Messianic—the day of his universal triumph. . . . The character of *universality* will be noted in *L'Alliance-Israélite-universelle*, in the *Universal Association of Freemasonry*. . . ."

Moreover, in support of the above, we quote, in *Jewish World* of 9 and 16 February, 1883:

"The dispersion of the Jews has rendered them a cosmopolitan people. They are the only cosmopolitan people, and in this capacity must act, and are acting, as a solvent of national and racial differences. The great Ideal of Judaism is not that Jews shall be allowed to flock together one day in some hole-and-corner fashion, for, if not tribal, at any rate separatist objects; but that the whole world shall be imbued with Jewish teachings, and that in a Universal Brotherhood of Nations—a greater Judaism, in fact—all the separate races and religions shall disappear. . . . The new Constitution of the [Jewish] Board of Deputies marks an epoch in the history of that important institution. . . . The real importance of the new Constitution is . . . that it provides a machinery for enabling the Jews of England to work together when the occasion requires—that in short it organises the Jews of the whole Empire, and renders their aggregate force available in cases of emergency."

And of these cabalistic sects, east and west, des

Mousseaux, in 1869, raised a voice of warning, all unheeded:

"There will burst forth one fine evening one of these formidable crises which will shake the earth and which occult societies have long prepared for Christian society, and then perhaps will suddenly appear in open day, throughout the entire world, all the militia, all the fraternal and unknown sects of the Cabala. The ignorance, the carelessness in which we live, of their sinister existence, their affinities, and their immense ramifications will in no way prevent them from recognising each other, and under the banner of no matter what universal alliance, giving each other the kiss of Peace, they will hasten to gather together under one Chief. . . ."

The above book of Gougenot des Mousseaux was published in 1869 and was immediately bought up, and save for a few odd copies completely disappeared! It was not until ten years after his mysterious death that a second edition was allowed to be published in 1886, and finally circulated.

In conclusion, these, then, are the results of our further investigations into the many secret and occult societies both of yesterday and to-day, as published in the *Patriot* from 1930 to 1935. Everything seems to point to the cabalistic and revolutionary Jew as the Master-mind working behind them, using them as pawns in his great gamble and world-wide conspiracy, which would disintegrate and destroy, not only the Christian Faith, but the entire traditions of Western civilisation. His weapon of control and attack being the Triangle of Fire, these magnetic-forces of Life which can both slay and make alive, and by which he professes to free and enlighten the peoples, only the more surely to bind, unify, and enslave them under some unknown and alien Ruler. Moreover, to forward this sinister gamble he entraps and blinds them with the ancient catch-words: "Know Thyself" and "Ye shall be as Gods." That is Illuminism or so-called Liberation of Man—Free not to use his freedom for himself, but to fulfil the Plans of the Great Conspiracy and its Supreme Pontiff!

INDEX

A

Agarththa, 310—316
 "Akashic Records," 311, 314
 Albigenses, 20, 229
 Algerian Problem, 131—134
Alliance internationale de la démocratie-socialiste, 104
Alliance-israélite-universelle, 77, 96—99, 191
Alliance - républicaine - universelle, 95
 Ameer Ali, 38
Amis réunis, 71, 74
 A.M.O.R.C., 294—296
Anatomy of Revolution, 20, 173, 180, 203, 256
 Ancient Masonry, 197
 Andrea Jean Valentin, 51, 54
Annales maçonniques universelles, 156
 Anthroposophical Society, 178, 203, 234
 Anthroposophical Society—Agriculture, 213
 Anthroposophical Society—Astronomy, 216
 Anthroposophical Society—New Therapy, 216
Anti-Defamation League, 130
 Anti-Semitism, 120, 121, 126, 129—131, 136, 223
Arcane Schools, 19, 33, 178
Archives israélites, 97, 98, 99, 191
 Arundale, Dr. George Sidney, 196
 Assassins, 34, 38—42, 66, 184
Association maçonnique internationale, 149, 153—157, 160
Atlantean Adepts, 257, 262
 Atlantis, 223, 310—312
 Avalon, Arthur, 236

B

Babalon, Lady, 260
 Badmaev, 171, 172

Bahai Movement, 191
 Bailey, Mrs. Alice A., 174, 207, 264, 270 et seq., 284, 316
 Bakunin, 80, 104, 105, 107, 120
 Baphomet, 41, 66, 257, 260
 Bartlett, Ashmead, 186
 Batault, George, 28, 124
 Beausobre, de, 31
 Bela Kuhn, 134, 143
 B'nai B'rith, 98, 99
 Benamozegh, Rabbi, 255
 Besant, Mrs., 173, 180, 181, 188, 190, 194
 Betyes, 2 et seq.
 Bing, Levy, 99
 Black Magic, 263, 264, 265, 266
 Black Mass, 49, 265, 267
 Blanc, Louis, 63, 74, 82
 Blavatsky, Mme, 43, 44, 91, 173, 180, 277, 283, 303
 Blood sacrifice, 259, 260
 Bock, Baron de, 101
 Boehme, Jacob, 58, 171, 221, 222
 Bond, Bligh, 291, 293
 Bord, Gustave, 52, 55, 74, 137, 221
 Brenier, Flavien, 255, 300
 Bricaud, Joanny, 58, 171, 176, 242, 265, 267
 British Weleda Co., Ltd., 216
Brotherhood of Light, 10, 27
 Brothers of Service, 186
 Brunellière, F., 70
 Brunton, Paul, 247, 248

C

Cabala, Magical, 25, 56, 58
 Cabala, Theoretical, 21, 25, 56
 Cabalistic and Gnostic renaissance, 176
 Cabalists, 20, 176
 Cabiri, 2, 4, 5, 7
 Cabiric gods, 3
 Caduceus, 8, 41, 237

Cagliostro, 63, 72 et seq., 89, 173
Canon, 11
 Caps, black, 304
 Caps, red, 304
 Caps, yellow, 304
 Carbonari, 91 et seq., 139, 173, 177
 Carpocratians, 30
 Cerferré de Medelheim, 122
 Chaldeans, 11, 17, 33, 47, 264
 Charbonnerie, 93
 "Cheiro," 273
Christ Democracy, 285, 289
 Christian Community Church, 228
Christgemeinschaft, 207, 228
Chymical Wedding, 54
 Clavel, 72, 80, 88, 100
 Clootz, Anacharsis, 213
 Clymer, Dr. Swinburne, 297
 Cohen, Kadmi, 117 et seq., 210
Co-Masonry, 159, 183, 194, 195
Commonweal, 186
 Commonwealth of India Bill, 187, 188
Communeros, 93, 148
 Communes, 103, 148
 Confederation of Initiates, 296
 Confederation of Philosophers, 11
 Cooke, H. P., 14
 Corduero, 23
 Correspondences, 235
 Corybantes, 6, 38
 "Cosmic Christ," 217, 316
 Crémieux, 74, 96, 97, 98, 132
 Crowley, Aleister, 179, 234, 256—263
 Crux Ansata, 14
 Cumont, Franz, 17
 Curètes, 7

D

Dactyles, 6, 38
 "Dargon," or G.G., 20, 173, 180, 203, 256
 Dasté, Louis, 55, 70, 74
 Daudet, Léon, 165
 David-Neel, Mme, 305
 Deraismes, Maria, 192
 Dervishes, 44
 Deschamps and Jannet, 74, 85, 86, 96, 138, 149, 150

Disraeli, 70, 109
 Doinel, 74, 176
 Dollinger, 5
 Drach, Rabbi, 3
Droit Humain, 82, 159, 192—194, 195
 Druids, 7
 Drumont, Edouard, 97
 Druses, 42, 177

E

Egg, 4
 Egyptian Mysteries, 10
 "Elder Brothers," 230, 239, 251, 279, 282, 283, 290
 Eleusis, Mysteries of, 8, 10
Elus Coens, 55—58
Emerald Tablet, 238
Encyclopædists, 56, 68, 77, 88, 103, 106, 147
 Engel, Leopold, 177, 256
Equinox, 257
 Essenes, 29, 218
Etude abrégée de la Franc-maçonnerie Mixte, 192
 Eurhythmy, 253

F

Faber, 12
 Favre, Lieut.-Col., 306
Fédération jurassienne, 105
 Felkin, Dr., 40, 178, 238, 282
 Ferguson, Charles W., 242
 "Fishers of Men," 227
 Forestier, R. le, 55, 68, 71, 256
 Fortune, Dion, 27, 230—239, 263
 Franck, Adolphe, 21, 54
Francs-juges, 101
Fraternity of Ancient Freemasons, 198, 199
Fraternity of Inner Light, 230 et seq.
 Freemasons, Continental, 137
 Fülöp-Miller, René, 68, 88, 128

G

Gaetano, 92
 Gandhi, 181, 187, 189

Ge-lug-pas, 304
 Generation, universal, 13, 80
 Gnostic Church, Universal—
 O.T.O., 260
 Gnostics, 25, 176
 Gobi Desert, 271, 302, 312
 "Goetheanum Speech Chorus,"
 275
Golden Dawn, 178, 234, 252, 257,
 267
 Gombos, Julius, 135
 Gosse, Miss Bothwell, 198
 Grabianka, 59, 138
 Grand Lodge of England and
 Women Masons, 201
Great White Lodge, 230, 265, 271
 Guénon, René, 43, 110, 175, 179,
 253
 Guillebert, Henri de, 219
 Gurdjieff, 242
 Guyot, Felix, 249—251

H

Hagel, Charles, 131
 Hague Court of Justice, 160
 Hammer, von, 34, 35, 37, 40, 42
 Hartmann, Franz, 177, 178
Heart of Asia, 302
 Heindel, Max, 179, 220, 232, 238,
 311
 Belmont, van, 56
Hermetic Brotherhood of Light,
 258
 Herzl, Theodore, 121, 122
 Hitler, Adolphe, 145
Holy Royal Arch degree, 196
Hong or Triad, 308
 Hotel d'Holbach, 103
 House of Wisdom, Cairo, 34, 38

I

I.A.O., 2, 304
 Illuminati, Bavarian, 67—71, 77
Illuminés d'Avignon, 58, 72
 Illuminising the Lodges, 72
India: Bond or Free?, 181, 188
 Indian Commonwealth Bill, 187,
 188

Indian Home Rule League, 186,
 187
Initiations and Initiates in Tibet,
 305
 I.N.R.I., 53, 83, 84, 303
 "Inner Government of the
 World"—Mrs. Besant, 183;
 Mrs. Bailey, 271
 Interlaced Triangle, 117, 254
 International Association of
 Workers, 104
 Invisible Control—Mrs. Meurig
 Morris, 251
Ismailis, 34
Israël aux mystérieux destins,
 121

J

James, William, 291
 Jannet, Claudio, 79, 109
 Jesuits, 68
Jeune-Allemagne, Jeune-Europe,
 Jeune-Italie, 95
 Jewish Captivity, 24
Jewish Chronicle, 98, 122, 127
Jewish Messenger, 98
 Jewish Pageant, 114
 Jewish Question, 114, 136, 140
Jewish State, 121
Jewish World, 98, 106, 317
 Jews of Alexandria, 26, 27, 29,
 39, 40, 123, 125, 299, 310, 315
 Jews in Germany, 126
 Jews in Hungary, 127, 128, 134
 Jews and Weishaupt, 69
 Johannism, 63
 Joly, Maurice, 276
 Judæo-Christians, Agarththa, 313
 et seq.
Juges-philosophes-inconnus, 64

K

Kadosch Grade, 64, 72, 79, 85—
 87
Kargyutpas, 304
 Karmathites, 34
 Keys of the East, 253
Khlysty, 41, 128

Krishnamurti, 195, 197
Kropotkin, 105, 108
Kundalini, 209, 236
Kundalini Yoga, 235

L

Lallemand, Marcel, 170
Lamas, 304, 305
Lambelin, Roger, 130
Lantoine, Albert, 87, 193, 198
Law against secret societies in Britain, 267
Lazare, Bernard, 25, 28, 69, 123
Lead, Jane, 54, 221, 222
Leadbeater, 195
League of Nations, 95, 99, 160—165, 191, 192, 314
League of Neighbours, 191, 192
Lebey, André, 162
Le Couteux de Canteleu, 10, 66, 72, 101, 161
Lemuria, 223, 310, 311
Lennhof, 144
Let us in, 291
Levy, Eliphas, 57, 58, 62, 90, 174, 253, 254, 263
Levy, Oscar, 91
Lewis, Harve Spencer, 295
Liberation, 285
Libraries, Himalayan, 170, 310, 313
Light of Egypt, 295
Ligue internationale des F. M., 144, 159
Loge Nationale aux Trois Globes, La Grande, 102, 145
Loge Royal York A l'Amitié, La Grande, 102, 145
Loic, Georges, 159—161
Long Livers, The, 55
Lost Word, 83, 303
Lotus Blanc, 307
Loyer, P., 156
Luchet, de, 67, 221, 234, 276
Lutyens, Lady Emily, 279

M

MacDonald, Ramsay, 156, 189
Mackay, Albert G., 20, 21, 55

Macrisi, 35
Magick, 234, 258
Magnetic Fluid, 52, 56
Maitreya, 271, 307
Manichæans, 30—33, 206, 308
Man-Isis, 297
Mantrams, 274
Marie-Antoinette, 63, 70, 73—77
Marmontel, 73
Marquès-Rivière, 137
Martin, Dr. Georges, 192
Martinists, 60, 140, 172, 176
Marx, Karl, 103 et seq.
Masonry, Belgium, 159
Masonry, Blue, 78
Masonry, Germany, 102, 145
Masonry, Hungary, 134, 143
Masonry, Poland, 141—143
Masonry, Portugal, 150
Masonry, Russia, 138—140
Masonry, Spain, 146—150
Masonry & Stavisky, 165—169
Masters, Theosophical, 270, 271, 272
Mazdaism, 16
Mazzini, 94, 96, 104, 111, 173
Meadows-Taylor, 184
Meher Baba, Shri, 246—248
Mendelssohn, Moses, 69, 99, 126
Metternich, Prince de, 92, 93, 138
Misraim Rite, 86, 89
Mithraism, 16—19, 30, 56
"Modern Church," 299
Morals and Dogmas, 1, 15
Mousseaux, Gougenot des, 1, 4, 29, 47, 92, 96, 122, 251, 317, 318
Mystères du Paganisme, 6
Mysteria Mystica Maxima, 262
Mysterie of the Rosie Cross, 53, 54
"Mystery of Golgotha," 208
Mystic Repast, 14, 84, 261

N

National Congress, India, 181, 186—189
Necklace Affair, 74
Necromancy, 264
Nehru, Jawaharlal, 181, 189
"New Era," 301

New India, 183, 186
New Order of the Ages, 200, 288, 297
Next Three Years, 279, 284
 Nicolas II, 140, 171
 Nihilists, 105
Nomades, 117—120
 Nossig, Dr. Alfred, 192
 Nowaira, 35
Nubius, 91, 92, 93

O

Oaths, 30, 65, 101, 233
 Occult Schools, Future, 276
 O'Dwyer, Sir Michael, 187
 Olcott, Col., 178
 Oliphant, Laurence, 43
 "Order of Christ," 64
Ordre de la Rose-Croix esotérique, 177, 256
Ordre des Templiers Orientaux, 178
 O.T.O., 178, 257, 260
Ordre rénové des Illuminati Germanique, 177, 256
 Ormuzd, 16, 22
 Ouspensky, 239

P

Paleologue, 172
 Panacea Society, 54, 221 et seq.
 "Papus," Dr. G. Encausse, 61, 140, 171, 263
 Paracelsus, 52, 264
 Parliament of Religions, 190, 191
 Pasqually, Martines de, 55—58, 173
Patriot, the, v, 136, 173, 203, 257
 Pelley, William Dudley, 285 et seq.
 Pentagonram, 13, 83, 209
 P. E. P., 317
 Pernety, 58, 59
 Pestel, 139, 140
 Philadelphians, 222
 Philalèthes, 55, 72
 Philippe, Maître, 140, 171, 173
 Philo of Alexandria, 25, 26, 40, 208
Philosophy of Fire, 298, 299

Piccolo Tigre, 91, 94
 Pike, Albert, 1, 4, 11, 14, 15, 25, 63
 Pillars, cabalistic, 80, 238, 308
 Pineal Gland, 237
 Plantagenet, Edouard, 156
 Plato, 25, 208
 Poncins, Léon de, 77, 99, 123, 130, 134, 143, 152, 170
 Portuguese Revolution, 77
 Press, 129—131
 Price, Harry, 266
Problème Juif, 28, 29, 124
 Pro Flacco, 125
 Psychical Research Society, 266, 291, 293, 294
 Pythagoras, 26, 29
 Pythoness, 250, 251

R

Ragoczy, 173, 272
 Ragon, 63, 64, 78, 81, 83, 85, 86, 89
 Rais, Gilles de, 265
 Ramakrishna, Yogi, 242
 Randolph, Dr., 297, 298
 Rappoport, Dr. Angelo, 105, 106, 140
 Rasputin, 140, 171, 172
 Reghellini de Schio, 29, 198
 Reichenbach, 215
 Revolution, French, 67 et seq.
 Revolution, Russian, 103, 126, 129
 Revolution, Spanish, 149
Revue Internationale des Sociétés Secrètes, R.I.S.S., 49, 102, 108, 112, 141, 150, 159, 168, 176, 199
 Rhythmic Movement, 253, 274
 Ribot, 6
 Roerich, Nicholas, 301—303
Romance of a People, 114—117
 R. R. et A. C., 14, 53, 57, 178, 198, 209, 215, 252, 257, 282
 Rose-Croix grade, 64, 77, 79, 81—85
 Rosenkreutz, Christian, 50 et seq., 174, 206, 209, 282
Rosicrucian Cosmo-Conception, 179, 238
Rosicrucian Fellowship, 179, 234

Rosicrucians, 50—55
Russian Sects, 128

S

Sabeism, 1 et seq., 11, 47
Sacy, Silvestre de, 6, 34, 299
Sainte-Croix, 6
Saint-Germain, 73, 173—175, 272
Saint-Martin, 59, 72, 73, 86
Saint-Yves d'Alveydre, 310
Samber, Robert, 55
Sanctum Regnum, 254
Sat-Sanga, 245
Savalette de Langes, 71, 73
Schiff, Jacob, 106
Schuré, Edouard, 191, 204, 217, 311
S.C.R., 213
Seabrook, W. B., 47
Seal or Signet of Solomon, 117, 254
Secret Sects of Syria, 18, 28, 33, 39
Secret Societies of China, 306
Sepher Yetzirah, 21, 27, 57
Sephiroth, 21
"Serpent Power," 236, 299
Seton, Dr. Julia, 299—301
Shambhala, 271, 277, 302
Shekinah, 23
Shemahamphoras, 90
Silver Shirts, 285
Silver Shirts, doctrine, 289
Sleeman, 184
Sokoloff, 172
Sorcery, illusion, 7, 8, 11, 38, 44, 263
Sotheran, Charles, 288
Southcott, Joanna, 225—227
Soviet Russia, 135, 276, 281, 295
Spedalieri, Baron, 253
Sphinx to Christ, From, 217, 310
Springett, Bernard, 18, 28, 33, 38, 42, 45, 46, 48
S.R.I.A., 267
Stavisky Scandals, 165—169
Steed, Wickham, 134
Steffen, Albert, 207, 228
Steiner, Dr. Rudolf, 41, 91, 103, 178, 196, 203 et seq., 238, 310, 311, 315

Stella Matutina, 5, 14, 27, 40, 45, 57, 110, 178
Sufees, 44
Sun Yat-sen, 308, 309
Supreme Councils, Charleston, 198
Swara, 214, 236
Swedenborg, 58, 59, 60, 61, 71, 72, 171, 178, 203
Sydenham, Lord, 183

T

Teder; Martinist ritual, 60
Telechines, 6
Templars, 38, 62, 65, 101, 283, 284
Tetragrammaton, 116, 316
Theosophical Society, 159, 170, 173, 177—202, 234
Thesmophories, 9
Threefold Movement, 190
Threefold State, 211—213, 316
Thugs, 184—186
Tibet's Great Yogi Milarepa, 304
Tilly, Comte de Grasse, 146, 159, 198
Tormay, Cecile de, 127, 134
Tree of Life, Cabalistic, 21
Triangle of Fire, 5, 81, 116, 316
Trinity, Gnostic, 209
Turanians, 43

U

Union and Progress, Committee of, 158
"Universal Kingdom," 254
Universal Republic, Mazzini, 95, 96
Universe israélite, 98, 135
"Unsigned Letters," 282

V

Vallery-Radot, 106, 108, 109, 111
Vehm, Holy, 100, 101
Vibrations, 57, 207, 232, 253, 296
Vivekananda, Swami, 190, 242, 244
Vulliaud, Paul, 52, 221

W

- Waite, A. E., 178
 Weishaupt, 67—71, 80, 87, 103,
 173, 177
 West, Geoffrey, 189
 Wilhelmsbad Congress, 60, 70
 Wilmshurst, W. L., 196
 Wirth, Oswald, 199, 200, 202
Wissend, 100
 Witt, Jean, 94
 Women's Masonry, 87
 World Faith, 281
 "World Federation State," 281
 Wynn Westcott, Dr. Wm., 178,
 179, 239, 253, 267

Y

- Yarker, J., 19, 33, 43, 55, 178,
 194, 312
 Yezidis, 46—49
 Yoga, 240, 241, 244
 Yogananda, Swami, 190, 244
Yoga for the West, 249
 Yogoda, 245

Z

- Zohar, 21, 22, 27, 54, 57
 Zoroastrianism, 16, 27

